CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, NOVEMBER 22, 1834. NO. 693.---VOL. XIV.—NO. 15.

RELIGIOUS MISCELLANY.

CONCLUDING REFLECTIONS ON THE CHARACTER OF FELIX.

The subsequent conduct of Felix proves how utterly lost upon him was the warning of the Gospel, how incurable was his profligacy. The pang of guilt was forgotten, and he often sent for Paul, and conversed with him, but not to hear the glad tidings of repentance and forgiveness of sins, but to endeavor to extort money from him as a bribe for his liberty. This money too, of which he thought Paul was possessed, he knew to be not his own, but put into his charge by different Churches for distribution to the poor brethren in Jerusalem. Thus he endeavored to prevail upon Paul to be a sharer in his own iniquity of peculation and robbery, and probably often pretended a desire to hear the Gospel, when he only wished to sound him with regard to the quantity of the sum of money which he had, and his reluctance or readiness to part with it. He ranks with Ananias and Simon in insulting the Spirit of God, and making the hearing the Gospel an affair of money. For two whole years he thus detained Paul, although he knew his complete innocence of the charges brought against him. And when he quitted the province, he left him still a prisoner, because he wished to gratify the Jews, whom his extortions and rapine had so justly enraged. He did not, however, succeed thus in allaying their anger, and owed his safety to the interest of his brother Pallas, and not to their mollified indignation.

Thus from first to last this wretched man maintained his consistency of guilt, and to him the Gospel of innocence and truth was the continual occasion of crime and fraud. Not a redeeming point appears in his character. He seems to have been an irreclaimable son of perdition. There can surely be few like him in the Church, however the bad be mingled there with the good. Yet all, bad and good, may take warning from him. All may take heed, and beware in what spirit they take the Gospel of Christ. They may guard against those carnal motives which sometimes bring men to hear it. Such may be the itching ear of selfish curiosity, or the mere worldly-minded compliance with the decent habits of society. Upon such hearing the blessing of God cannot be expected. At the very outset they are not in the proper state of mind, and run the risk of hearing and not understanding, and of seeing, and yet being blind. The Gospel may then harden rather than soften, and inflict a curse where it had otherwise imposed a blessing. If the heart be open but through the channel of fear, there is danger of even this closing up, in the moment it is touched. Every careless hearing too is succeeded by one more careless. The heart grows more and more insensible to appeal. The threats of the Gospel may not merely cease to disquiet with fear, but may raise a secret inward exasperation of which the hearer is scarcely conscious, while their familiarity may breed contempt. And thus he may, almost unconsciously, certainly undesignedly, become in the end an unbeliever. Let therefore, all careless hearers and readers of the Gospel think of Felix, and tremble.—*Evans's Scripture Biography.*

DISHONESTY OF THE PHILOSOPHICAL UNBELIEVER.

[Extract from the Unitarian.]

The dishonesty of the philosophical unbeliever may appear in his taking an extremely partial view of the character of Christianity. Our faith is a completely harmonious whole. The admirable consistency of its separate parts gives strong presumption of its entire truth. Besides no part can be rightly understood or rightly judged, even in its intrinsic character, without a just view of its various connections. One part is strengthened by another, the questions suggested by one part are resolved by another; and the difficulties vanish from every part the moment a comprehensive view is taken of the whole. Christianity may be termed an *arch-work* of truth, and he who forcibly rends a portion of Christian doctrine away from its connections and supports, introduces it among the articles of his own earthly creed, and then condemns it because inconsistent with that, in addition to his dishonesty, shows a folly like that of supposing that, because no weight can crush an arch, therefore any portion of that arch will, by itself, be equally stable. This violent sundering of the parts of Christianity, and then sneeringly asking for the evidence of its utility or truth, is like doubting about the value of a steam-engine, because, forsooth, we will look upon it as if it had no piston to communicate power to the various parts. We know that this partial judgment is a marked trait of vulgar minds when they make their decisions in the contests of individuals or the shock of systems. One shout of triumph on account of supposed victory, though it relate to the most insignificant part of a controversy, with such minds decides the whole matter. The slightest embarrassment in a witness may lead them to condemn his whole testimony with the charge of a perjured conscience. That one who pretends to subject Christianity to a philosophical examination, should pursue the course into which others fall from narrowness or ignorance of mind, leaves a strong presumption against his character for honest dealing in the concerns of truth.

PUBLIC WORSHIP.

In the last number of the Recorder the Editor of that paper has given a brief history of the efforts recently made in favor of Public Worship. To this he has subjoined, at considerable length, an appeal to all the friends of religion, which manifests a truly Christian spirit and feeling. We extract a part of it and invite the attention of our readers and correspondents to the subject, hoping for their cooperation.

Though all the public bodies which have yet moved in this enterprize, so far as we have learned, are more or less intimately connected with the Congregational denomination, it is not designed to make it a party movement, or to conduct it for the benefit of a sect. We inquire not how many worship God *with us*, but how many habitually attend his Public Worship *any where*. Our exhortations are, not that men should attend "our meetings," but that they should habitually worship God in public. It is a work in which we invite the co-operation of all the friends of God and of man. We shall be glad to receive and record and publish authentic information on this subject from any of them, by whatever name they may be called.

All, who believe that God ought to be worshiped publicly, may unite with us in this work, without any sacrifice of principle. And if the members of any church choose to operate by themselves, and labor to increase the number of those who habitually worship *with them*, even their labors will promote our object, because they will diminish the number of those who habitually neglect the Public Worship of God; and therefore we shall count them as fellow laborers, and rejoice in their success. Our movement is, therefore, not sectarian; and yet that sect will doubtless profit most by it, which shall labor in it the most abundantly, and with the most disinterested love for the glory of God and the salvation of men.

Our correspondent in another column inquires for some great, leading idea, like that of "total abstinence" in the temperance reformation, by the force of which this reformation may be carried through the land. We believe we have such an idea. It is, the simple truth, that "*It is the duty of men to worship God publicly.*" We believe there is power enough in that one proposition, were it developed and applied as it may be, and as, we trust, it will be, to produce the desired reform. Let those who do not at once see its sufficiency, think of it awhile. Let them think of it till they see its power; for *the power is there.* The full power of the doctrine of "total abstinence" was not seen at a glance. It needed to be thought upon, to be held up and enforced, long, and earnestly, and in various ways. Let the doctrine, that men ought to worship God publicly, in like manner, be made a theme of serious, intense, protracted, prayerful meditation. Let it be examined, and proved, and illustrated, and enforced, and reiterated, as the other has been, and its power will be felt. The Christian, whether preacher or not, who has dwelt on this truth till he feels its power as it ought to be felt, will be carried forth by it to effort. He will go forth strong in argument, and strong in fervent love, and the hearts of the neglecters of Public Worship will melt before him. What particular forms of effort he will adopt, we cannot now state in detail. His own heart will teach him wisdom. Our correspondent has suggested some, and promises further suggestions; and we shall endeavor to collect and transmit to our readers, all the light that can be gathered from the meditations of the wise and the labors of the active.

Those who meditate long and seriously on the nature and bearings of this movement, will see its intimate connexion with the salvation of men. Evidently, if the neglecters of Public Worship continue such for life, very few, if any, will enter the kingdom of God. We appeal to the reader. How many instances have you ever known, in which a habitual neglecter of Public Worship, continuing such, has been converted to God? Very few indeed,—if any. They generally, very generally indeed, live, and die, and go to judgment, without the Christian's hope. Christian reader, think of it! Think of them! Think of the thousands, the millions, even in this Christian land, who thus live, thus die, and sink to perdition! Can you think of them, and remain unmoved—and still believe that you have "the mind in you that was in Christ Jesus?"

Think again. How many habitual attendants on Public Worship have you known, who died without hope? Many, it is too true; for facts prove, that men may resist the Holy Ghost and secure their own eternal ruin, even in the house of God. But when you attempt to count them, name by name, as you can call them to mind, you will be astonished to find how few they are. So far as our knowledge extends, or the knowledge of those of whom we have made inquiry and obtained considerate answers, much the greater part of those who are habitual attendants upon Public Worship, die in hope of eternal life. And we feel confident, Christian reader, that on due consideration, you will find it even so within the bounds of your personal knowledge.

Preaching and Praying in England.—We regret the loss of the Religious Assemblies Bill in the House of Lords—a measure supported by so many of the truest friends of religion in the Commons, and most reasonable in itself. In Scotland, a man may preach or pray in his own house to as many as he can collect; but in England, if belonging to the church, he cannot even read its prayers in his own house to more than twenty persons; but if he turn Dissenter, he may license his house for preaching or praying, on payment of a shilling. The Bishop of Exeter opposed the bill, and what is more singular, the Lord Chancellor also, on the ground that it would undermine the church going habits of the peasantry! What a melancholy condition for a church of Christ, situated amidst a vast population whom it cannot accommodate either with churches or ministers, thus to resist the services of all but consecrated men, even in the reading of the Liturgy, and to forbid all worship of God, unless upon consecrated ground.—*Scottish Guardian.*

Holiness.—Nothing less than the entire renovation of the image of God in our souls will constitute us evangelically holy. No series of obediential actings, no observance of religious duties, no attendance unto actions among men as morally virtuous and useful, how exact soever they may be, or how constant soever we may be unto them, will ever render us lovely or holy in the sight of God, unless they all proceed from the renovation of the image of God, in us, or that habitual principle of spiritual life and power which renders us conformable unto Him.—*Dr Owen.*

Not only commission makes a sin. A man is guilty of all those sins he hateth not. If I cannot avoid all, yet I will hate all.—*Jos. Hall.*

THE GREEK PRIEST AT MR BREWER'S SCHOOL.

We copy the following interesting anecdote of an aged Greek priest from a letter of Mr Benj. Barker to the directors of the British and Foreign Bible Society, dated Constantinople, June 23.—*New York Observer.*

I forgot to mention to you an interesting scene which took place at Smyrna, at the Examination of the Rev. Mr Brewer's Girls' School. After the children had gone through their examination extremely well, in Reading, Writing, Arithmetic, &c., they came to that of the Scriptures; and I was really surprised to find them so well versed in them. They not only readily answered a great many questions from the New Testament, but also many from the beginning of the Bible, which the Society's Modern Greek Genesis facilitated their doing. When all was over, and a fine display of needle-work was handed round, I observed one of the spectators, a Greek Priest, looking very thoughtful; and I could not help asking him his opinion of the Examination. He said he was not only extremely gratified at it, but greatly astonished at the progress of the children. "But," continued he, "I am quite ashamed of myself, to see that such young girls should know so much about the Holy Scriptures, whilst I am ignorant of them, who am a teacher of the Gospel."—I said, "How is this?" He answered; "I only learnt to read a little, and became a Priest; and although I read at church the Prayers and portions of the Bible, they are in Ancient Greek, and I cannot understand them. I learnt more of the word of God during this short Examination than I knew all my lifetime; and I, who have grey hairs upon my beard, have been receiving lessons from children. How I should like to sit down with these children, and learn the Scriptures!—but I am ashamed. If there was an adult school, I would gladly remain at Smyrna, and give my all to learn what I have heard this day from these little girls." I told him, that I was sorry for him that there was no such school; but I would give him a Modern-Greek New Testament, Genesis, and Psalter, which he could understand; and in which he would learn the will of God, as well as the precepts of our Lord and Savior. He was extremely pleased and thankful at this, and went away in much better spirits. This priest was from Enai; and all the time he was confessing his ignorance of the word of God he could hardly refrain from tears.

Piety is the condition though not the price of heaven; and like the wedding garment in the parable, though it gives us not right to the beatifick feast, is yet that without which none shall be admitted as a duly qualified guest.

Boyle.

DOCTRINAL AND BIBLICAL.

FOR THE CHRISTIAN REGISTER.

JOHN'S GOSPEL.

It has been already observed, that the style of the apostle John is peculiar. His writings which are preserved, were probably composed in old age. There are marks of this in his epistles, as well as in his gospel. It is evident, that the Gnostics and other heretics had appeared when he wrote. He also assumes the authority of age as well as of inspiration.

Before his death, the Gnostics arose, who taught that Jesus was man only in form and appearance. They denied his humanity and his real sufferings, and insisted that he was altogether angelic or spiritual, except in form. This opinion sprung from the Heathen theory or belief, that spiritual or heavenly beings appeared in human shape to instruct or warn mankind.

This pernicious error is noticed and condemned by the venerable apostle with pointed severity. Paul is not more direct and explicit, in condemning the error of those who denied the resurrection of Jesus, than John is in denouncing the false doctrine, which was broached in his old age, that Jesus had not come in the flesh. Either of these doctrines would have been fatal to Christianity. One would go to destroy the miracle, which more than any other confirmed the claims of our Lord to be a divine messenger, and a teacher of immortality. And the other would transform him into a spectre, that could neither suffer nor be tempted nor put to death; nor rise again, and thereby give proof of our immortallity. "Every spirit, which confesseth that Jesus has come in the flesh, is of God."

The doctrine so severely condemned by the Apostle John, was not advanced till near the close of the first century. It was unknown in the time of the other apostles.

The other doctrine particularly referred to by John, which is not noticed by the other apostles, is that of the *Logos.* They do not mention it at all, especially in the peculiar sense, in which it was used near the close of the first century and afterwards. They, indeed, use the term *logos*, in the common acceptation, to signify word and also discourse or doctrine, but not in the mythological or mystical sense, afterwards given it. Paul uses it once (Heb. xi. 3) to signify power, as the old Jewish writers had done. "Through faith we understand the heavens were made by the word of God."

Before the death of St John, there was much speculation and discussion about the *Logos.* The term was used both by learned Jewish and Grecian writers; but in various senses, and with a great deal of indefiniteness and obscurity: sometimes to signify the divine power or intelligence, or the operations of the Divine Being; and hence *Logos* was personified, either as God himself, or an agent by which he created and governed the world. As the wisdom of God, or the power of God, or the spirit of God, was none other than God himself, so also the *Logos* was often used to signify a divine attribute, or God himself.

St John uses the term *Logos* in this sense, in the introduction of his gospel, and with great propriety, as there was then much dispute on the subject. He says that the Logos was from eternity; was with God and was God—and that all things were made by it. That it was the source of intelligence, and was imparted to Jesus of Nazareth, by which he was enabled to teach divine doctrines and truths, and to perform divine works; or such as no man could do except God were with him.

The same idea is expressed by the Apostle, when he says, "that our Lord had the spirit given him without measure." But this does not teach that Christ was God, or a subordinate God; but that divine intelligence and power were imparted to him in an extraordinary degree.

A. B.

1 Cor. iii. 15.—But he himself shall be saved, yet so as by fire.

It is very well known that this is a proverbial phrase used not only in Scripture, but in profane authors, to signify a narrow escape out of a great danger. He shall be saved, yet so as by fire, "out of the fire." Just as a parallel phrase is used 2 Pet. iii. 20, where the apostle speaking of the eight persons of Noah's family who escaped the flood,says they escaped "out of the water." So here this phrase is to be rendered in the text, "he himself shall escape, yet so as out of the fire." The like expression you have, Amos iv. 11. "I have plucked them as a firebrand out of the fire." And Jude 23, "others save with fear, plucking them out of the fire." All which expressions signify the greatness of the danger and the difficulty of escaping it; "as one who when his house at midnight is set on fire, and being suddenly waked leaps out of his bed, and runs naked out of the doors, taking nothing that is within along with him, but employing his whole care to save his body from the flames," as St. Chrysostom expresseth it. And so the Roman orator (who, it is likely did not think of purgatory) useth this phrase; *quo ex judicio, velut ex incendio, nudus effugit*; from which judgment or sentence he escaped naked, as it were out of a burning. And one of the Greek orators tells us, that "to save a man out of the fire" was a common proverbial speech.

From the words thus explained, the observa- into that naturally ariseth is this, "that men may hold all the fundamentals of Christian religion, and yet run themselves and others into by they may greatly endanger their salvation." What those things were which some among the Corinthians built upon the foundation of Christianity, whereby they endangered their salvation, we may probably conjecture by what the apostle reproves in this epistle,as the tolerating of incestuous marriages, communicating in idol feasts, &c. And especially by the doctrine of the false apostles, who at that time did so much disturb the peace of most Christian churches, and who are so often and so severely reflected upon in this epistle. And what their doctrine was, we have an account Acts xv. viz. that they imposed upon the Gentile Christians circumcision, and the observation of the Jewish law, teaching that "unless they were circumcised, and kept the law of Moses, they could not be saved." So that they did not only build these doctrines upon Christianity, but they made them equal with the foundation, saying, that "unless men believed and practised such things they could not be saved."—*Tillotson.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOLS.

Mr Editor,—I think it should be a great and primary object with every Sunday School teacher to gain all possible influence over the children of his class. For just in proportion to the importance of the truths we deliver and the instructions we communicate arises the importance of acquiring the esteem and confidence of those who are to receive them—of gaining an ascendency and control over their minds and affections, and thus being able to engage their attention and interest their feelings. Every one's own experience must convince him that it is not the plainest or the most important truths that fall with greatest power upon the soul—stirring the thoughts, quickening the conscience, and influencing the life—that good and valuable instruction may be, and often is imparted without being heard or listened to, or at any rate without producing any farther impressions than upon the mere sense of hearing—that the same counsel, instruction, and precepts work vastly different effects when addressed to us by a stranger, an indifferent person, or one whom we dislike—and by another whom we know to be our devoted friend—whom we can look up to with affection and confidence, as to one ever disposed to consult our advantage and warmly attached to our interests. Even the great doctrines and precepts of christianity—sublime and important as they are, would undoubtedly affect us far less had they been communicated from Heaven merely as abstract truths, without the living example of the blessed Saviour in whom our confidence may repose—for whom our love may kindle—and to whom our affections may cling with enduring steadfastness and strength.

Nor is it then sufficient that plain and important instruction be given to children at the Sunday School and in a manner clear and intelligible to their minds. If the teacher has not the power, or will not exercise it, to acquire an influence over their minds—to win their esteem and confidence—and to make them pleased and interested with himself as well as the lesson, his instructions are all in vain.

Now it is mainly with the view of obtaining this influence, that the importance of kind and prompt attention to many of the little worldly wants and interests of the children—of an affectionate week day intercourse with them is to be urged.

Nothing is more common in relation to Sunday Schools than to hear teachers complaining of the indifference, inattention, and lack of interest on the part of their scholars. They attend, say they, quite punctually, and have their lessons usually prepared: but yet they seem to have no love for the School or its exercises—seem to be realizing little or no advantage by their attendance, which is given, they think, more through constraint imposed by their parents or a sense of duty, than from any real inclination of their own. And to correct this evil—to silence such complaints, the school must be perpetually undergoing some change—novelties must be introduced to please the children—a vacation must sometimes be granted them by way of relaxation—new books must be purchased—and some occasionally of quite a fanciful character, because needed more to delight the fancy and thus to interest the child, than to inform the understanding or improve the heart—and various other expedients are from time to time resorted to, which keep the school in an unsettled state of organization, and which on the whole produce anything but favorable results.

Now I apprehend that the great source of this evil—indifference—so much complained of by teachers, and which is so disheartening to them, is not generally perceived—that the ground or cause of its existence is to be sought for in the teachers themselves:—for I have observed that such complaints generally come from those who, though they may be faithful teachers in the Sunday School, and zealously devoted to the cause—yet entertain quite too limited views of the obligations imposed on them—who are not careful to avail themselves of all the little opportunities presented of enlisting the esteem and confidence of the children—who, in their week-day intercourse with them, treat them with marked indifference and neglect. On the other hand I have found that those teachers who have formed an accurate estimate of the extent as well as importance of their duty on this subject, who are deeply imbued with the love of children and a desire for their improvement and happiness—who always greet them with a smile, and salute them in a tone of warm affection—who by their occasional marks of kindness and sympathy, convince their scholars that they are in reality everywhere and at all times their devoted friends—never complain of any apparent want of interest at the Sunday School on the part of their scholars. 'Mother! Mother'! said a little girl one Sunday morning—'do let me wear my old gown to meeting to day'—'Why, dear?' answered the mother. 'Because,' said the child, 'Miss —— my teacher is very good and kind to me on Sunday, but week days she don't know me—I suppose it is because I am dressed different.' And it is to be feared that many a child might make a similar remark in reference to its teacher—happy if the charity and simplicity of all should lead them to construe so favorably their teacher's indifference. If these teachers would have their scholars more interested in the Sunday School—more attentive to all that is there said to them—and more disposed to profit by what they learn, let them study the best means of acquiring influence over them—of winning their esteem and confidence:—let them understand that this can be better and easier done by a few kind words—a few expressions of sympathy—a few friendly attentions in their occasional week-day intercourse with the children, than by the most important and sublimest truths presented in the plainest and most interesting manner to their minds on Sunday. There is a magic power in sympathy that must be felt in order to be known—There is a charm in little constant every day offices of kindness and affection whose influence the most stoical cannot quite resist. What but a glowing sympathy, a warm affection and strong, deep seated love manifesting itself in one unwearied course of prompt attention to all their wants, enabled Felix Neff to acquire such absolute control over the rude natives of Val Fresseniere?—and secured for the pious and devoted Oberlin the honorable and endearing appellation of *Cher Papa*—whose memory at his decease, was said to be embalmed in the tears and regrets of all the inhabitants of Ban de la Roche? In fine what more lovely and interesting feature in the character of the Saviour himself, than his sympathy with the sufferings, and his careful unremitted attention to all the wants and necessities of mankind.

Such in general is the influence of a warm affection and generous sympathy. The confiding character of children renders them susceptible to its power. I need only refer every one to his own experience on this point. For who cannot remember when the smile of recognition—the kind "How do you do, dear?"—"How are your parents and friends?"—"Let me ease you of that burden"—"I am glad to see you so happy"—"Come, go with me and I will show you something to interest you"—and other similar marks of kindness and attention have distilled like drops of fragrant dew upon the soul, and given a confidence in persons, who from other considerations were not perhaps the most worthy of it. Let teachers then adopt a more kind, unreserved, affectionate week-day intercourse with the children of their classes, and I venture to affirm they will rarely find cause to complain of apparent indifference and want of interest in the Sunday school—the countenances of the children will brighten up with smiles when the teacher enters his class—their young hearts will expand with benevolence and love when he begins to converse with them on the sublime precepts of Christianity and the endearing character of the Saviour—and the hour thus devoted on Sunday will be looked forward to as the happiest of the whole week; because they are then brought into more immediate and familiar intercourse with one whom they respect and love.

FOR THE CHRISTIAN REGISTER.

WORCESTER SUNDAY SCHOOL ASSOCIATION.

Mr Editor,—On Wednesday the 12th inst. the Worcester Sunday School Association held their 2d semi-annual meeting in Sterling. I have thought a brief account of the impressions left on the mind of a stranger who happened to be present might be acceptable to your readers. After singing the meeting was opened with prayer by Rev. Dr Thayer of Lancaster. Rev. Mr Hill of Worcester delivered an address on the benefits of Sunday school instruction. The address was listened to with much interest. It was a happy collection of good thoughts and pertinent anecdotes. The closing part in particular was very impressive and touching. "Who are they," said the speaker, "who compose that company which stands around the throne?" They are those, Christian Teacher, whom you have aided to clothe themselves in the white robes of the redeemed. These are your reward—the *children* whom your Father hath given you.

Mr H. was followed by Rev. Mr Allen of Bolton, who in an extemporaneous address urged the importance of Sunday schools and the necessity of cooperation and sympathy on the part of parents.

E. Conant Esq. of Worcester succeeded Mr A. Mr C. presented many sound and judicious considerations to the attention of the audience. He dwelt particularly upon the importance of Sunday schools, in diffusing through the community a correct moral sentiment. He regarded them as the most effectual means of checking the prevailing evils of discord and faction.

Mr C. was followed by Hon. Jos. G. Kendall of Worcester, who spoke with much earnestness of the want of some good commentary for the use of teachers. Without disparagement to the books now in use, he thought something more is needed. We want a Text Book for teachers. More should be done to aid the *teacher* in making a faithful preparation to meet his class.

Rev. Mr Lincoln of Fitchburg closed by an earnest and feeling address to the children who were assembled. I could not do justice to this beautiful effort were I to attempt to present an outline of it. The whole sight before the speaker was a most animating one. More than 200 children, composing the Sunday school of Rev. Mr Osgood's Society were present. And the delighted attention of these "lambs" of the flock, together with the eager looks of the audience, most of whom had risen from their seats, or were bending forward to catch every word of the speaker, as it fell from his lips—all presented an inspiring and animating scene.

The meeting was closed by the audience uniting with the juvenile choir (who, by the bye, performed the singing on this occasion with great propriety) in the hymn

"Gently Lord, O gently lead us."

This meeting was truly an interesting and improving occasion. All seemed to feel that it was "good to be there." Many must have gone away strengthened for duty. There was a large delegation of teachers present from most of the neighboring towns, and all seemed to be animated with one common feeling of gratitude that they were permitted to labor in so good a cause. And we doubt not that from many a heart there went up humble but earnest aspirations for aid and strength in doing better service than had yet been accomplished.

We heard a very general desire expressed that these meetings might be held oftener than twice a year. And I would respectfully suggest the expediency of holding one meeting in the latter part of Summer. So far as my acquaintance with our country schools extends, about that period the interest of the teachers and children abates. They want some excitement to perseverance—and this would be furnished by one of these meetings. I merely throw out this suggestion for the consideration of our friends in Worcester County.

A Teacher.

FOR THE CHRISTIAN REGISTER.

ADDRESS DELIVERED AT THE FUNERAL OF THE REV. BERNARD WHITMAN,

BY THE REV. MR RIPLEY OF WALTHAM 8th NOV.

The melancholy occasion on which we are here assembled, my friends, demands more than ordinary notice—for he whose death we lament was an extraordinary man—he filled and nobly sustained a wider sphere of action than most men—he marked out and executed great and important plans, which had relation to, and influence upon, the highest interests of human beings, for time and for eternity—most important and interesting associations were connected with his life—and his death has left a void in society, in the intellectual and moral relations of active life, which cannot, I fear, be so well filled by any other person.

But, my friends, I have not come here, to portray to you, the character of your late beloved pastor—for you are all familiar with it—nor to make known to you his religious sentiments and the vast energies of his ever active mind and benevolent soul—for these have long been known to you in his preaching, his labors by night and day, in the cause of truth and virtue; and his religious opinions, and the zeal with which he maintained them, are before the world in his published writings and discourses. No—I come not here to eulogize him, whose best eulogy was his whole life and conversation in the world, which you have seen, and heard and felt. My object now is to give some striking proofs of his deep, heart-felt piety, manifested through his long sickness, and at the hour of death. To show you, that he was supported by, and died in the faith, by which he had lived. And in doing this, I fulfil the request of our friend, made to me a few days before his death. You will therefore receive what I tell you, as coming from him—"though dead, you will hear him yet speaking to you" of his strong and unchanged convictions of religious truth and duty—his high and holy hope, his unfeigned humility, and meek submission, his support and consolations, his bright, heavenly anticipations.

In one of my visits to him not a fortnight before his death, I found him calm and composed, as usual, and disposed to converse freely. I said to him, it has always been my hope that you would evince in your sickness, the power, the supporting power of the religious sentiments you have so consistently maintained; and I am rejoiced to find my expectations realized. He replied, "my religious sentiments are the same now, that they were in health—the same I have always preached and maintained—I feel the need of no other—I find them able to support and comfort me, and they have never failed to console me. I believe farther, that they are a sufficient support for the Christian, in life and in death. I have asked myself seriously, if I required any other support—if the belief of any other sentiments or doctrines were necessary to me. I examined the other day the Calvinistic doctrines, and tried to apply them to myself, to see if they could give me any more consolation or support—but I tried in vain—I could find no room for them, no need of them, so consolation in them, nor could I find them in the Bible." "Few and simple, said he, are the essential articles of my belief—belief in God as my Father and friend, in his paternal and overruling providence—in Jesus Christ, as the all-sufficient Saviour and Redeemer, in the resurrection of the soul to eternal life—in a future retribution of rewards and punishments, according to the conduct and character of the present life. My faith in the immortality of man is strong and cheering, and I believe that it commences with his departure from this world—that the soul goes from this life to judgment, in the presence of God. I believe man was made for happiness here and forever, and that Jesus Christ was sent upon earth to teach men by his religion and example, his life and death, how to gain this happiness—that to be happy we must be good, and we can be good only by the influence of religious principles. I believe all is right, that God appoints—as for myself, I have not now, nor have I had during my sickness one moment's anxiety—I submit entirely to my physician and to the Almighty—whatever they direct, I shall cheerfully do, and submit to." I observed to him, that although he was taken from his labors so early in life, in the midst of his plans of usefulness, still he had great cause of thankfulness to God, that he had been enabled to accomplish so much, in a short time; so much more than most of us effected in a long ministry. He replied, "I am thankful; and I could have wished had it been God's will, to have lived to do much more; for I had marked out much work which I intended to execute; I had prepared skeletons of a course of sermons, principally for the young, which I had hoped to fill out and preach this summer, and determined upon my plan of labors for some time to come. But God has ordered otherwise, and I bow to his will." I reminded him of the last discourse which he preached to my people, a few weeks before he was confined by sickness, and which seemed to make a deep impression on all who heard it. "Yes, said he, that is the best method of enforcing moral and religious truth, by apt and familiar illustrations, brought home to every soul. Had I lived, I should have preached more than ever, in that way—the only way in which preaching, as it seems to me, can do much good. Indeed, said he, I had just begun to learn how to preach. I should not in future, have devoted much attention to controversy, because the time has gone by, when I think it was needed—my preaching would be for the most part, practical, illustrating the paternal character of God, the life and example of Christ, the importance of early religious education; that, said he, with emphasis, is the *grand point*, that is the foundation of a religious character. I do not mean to say, that I regret having been engaged in religious controversy—and though some things which I wrote, and some expressions which I used, may have seemed harsh and severe, I thought them necessary at the time, and that I was doing my duty to truth and religion; and I do not now regret the course I pursued." A few days after this conversation, I visited our friend again, I found him more feeble in body but strong and bright in intellect, humble and resigned in spirit. He had expected my visit and at once entered upon the most interesting of subjects, about which few are able to speak with calmness, when they feel that the events of which they speak are soon to be realized, and the duties they suggest soon to be executed. I refer to this occasion, these solemnities, and the manner in which they should be performed. At this time he spake most feelingly of the kindness and attention of his friends, and the people of his parish, generally—of the kindness of many out of his parish—on whom he had no claims, but the claims of humanity and Christian sympathy. He often talked to me of his people—how grateful he felt for their kindness, and solicitude for him; how happy his situation was in sickness compared with many others—that every want was supplied—every desire was gratified, even anticipated. And I can assure you, my friends, that it would have afforded him the purest satisfaction to have seen you, and talked with you often, had it been consistent with a prudent care of himself, and the endeavors used to restore him to health and usefulness. But after his return from his journey, and before his disease was decided to be incurable, it was absolutely necessary that he should be kept free from all excitement; and when all hope of recovery had left him, physical inability rendered it impossible for him to endure much company. But he did not forget you, even to the last; his chief concern was for you, your present, your eternal welfare. The last time I saw your pastor was the afternoon before his death; a day ever to be remembered by me; as I entered his chamber a scene presented itself, which made an impression on my mind, which will never be effaced; just light enough in the room, to enable his friend, who sat by his side to read to him devotional hymns, and those beautiful and sublime chapters, the 14th and 17th of John and the 15th of Corinthians; the calm and serene and holy expression of his countenance—the bright and heavenly lustre of his eyes—all spoke with an eloquence which language cannot describe of peace and heaven within. I felt the place to be holy. I said to him, you are highly favored, my brother, in being so free from suffering, that you can indulge those meditations, and pass your hours in those exercises, which will shortly form your employment and delight forever; your heaven has already commenced. "Yes, said he, I have indeed a foretaste of heaven; I have communion with heavenly spirits. Some of my dreams have been most delightful. When I leave my friends on earth, I shall only go to a larger family in heaven. If I had strength, I could talk; I could preach to those around me, I could pray and tell of my experiences—but I dislike all display—one short line expresses all I feel and wish to say—"Father, thy will be done—that is enough."

> "Is this his death bed? No—it is his shrine;
> Behold him there, just rising to a God.
> The chamber where the good man meets his fate
> Is privileged beyond the common walk
> Of virtuous life, quite in the verge of heaven."

In giving this relation of the religious sentiments and feelings of your late pastor, his grateful and affectionate feelings towards you, his deep concern for your spiritual welfare, I have done as he requested, and as nearly as I could, I have given you his own words. And do you not perceive the perfect consistency of his character; in every thing he has done do you not see the *man* as he was, the *Christian* as he should be? I love to dwell on his character—his Christian character. Never have I seen more completely exemplified the power of religious faith to sustain, cheer and console the Christian, than in him, during the whole of his sickness; never have I witnessed such childlike submission to the will of God. The last moments of his life are confirmation of this; for when he perceived himself to be dying, he said, "O Father, receive my spirit, I die in peace with all," after a pause he added, "my firm faith in Christ supports me now." Who could witness such a scene and not exclaim, "Let me die the death of the righteous, and my last end be like his!" In this humble yet exalted and heavenly frame of mind, our friend closed his present being, and will it henceforth be said that the simple truths of the Gospel, as we believe them, are not adequate to support the Christian in life and in death, that they cannot prepare him for the eternal world? has he not passed into the eternal world, resting on this faith, in the firm belief of these religious sentiments? Consoled, supported and animated by these, he has gone to his Father and our Father, and commenced a wider and higher scene of duty and enjoyment, in the world of pure and perfected spirits.

And now, my friends, though these walls will no more echo to the voice of him, whom you delighted to hear; though that voice will no more be raised to quicken your faith and call you to duty; he still lives; he lives not only to God, and to the spirits of the just made perfect in Heaven, but he lives to you; he lives to you in every good principle, which he nurtured in your souls, in every pious and benevolent impression he has made upon your hearts,—though dead he yet speaketh to you, as it were from the other world, in language more powerful than any he ever addressed to you on earth; the example of his active and benevolent life is fresh in your minds, and you will never forget the brighter example of his faith, humility and resignation in sickness and death; in all these, he speaks, he exhorts, he encourages you. The thought of him will no doubt be associated with many a good resolution, with many a holy wish, with many a pious aspiration. When your faith is tried by ridicule and scorn, you will remember, how manfully he defended it against its open and secret enemies, and you will feel safe with the anchor on which he rested. When you are strongly tempted to take the first dangerous step in the path that leads to death, you will hear his warning voice and perhaps forbear. Yes—the good can never die; the veil of flesh cannot entirely separate them, they form but one great family; their home is with God; thither he has gone before you, and beckons you onward to the same mansions of peace and love and eternal joy.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 22, 1834.

PRISON DISCIPLINE SOCIETY.—NINTH ANNUAL REPORT.

This Society has existed more than ten years; and no benevolent purpose was there, at its commencement, which furnished greater occasion for combined exertion. The evils connected with our prisons and houses of correction, the negligence and actual abuses, were found to be many and great; and time has shown that it is easier for the devoted servants of humanity by their diligent inquiries to discover them, than to cause them to be remedied or removed. Much however has been done; public attention has been called to the subject, and the cries of misery and distress which have excited the compassion of individuals have reached our halls of legislation. We shall confine ourselves at present to our own Commonwealth; and here we find our prisons and houses of correction which were visited year after year by *sons of consolation*, from the dictates of humanity and religion, came at length to be visited by messengers of authority, commissioned by the Government. In the month of March 1833, Rev. Dr Tuckerman, the Hon. John W. Lincoln and Mr Louis Dwight were commissioned by the House of Representatives "to make personal inspection by one or more of their number; of all the Gaols and Houses of Correction in this Commonwealth." Dr Tuckerman was obliged to visit a foreign country for the benefit of his health, and the two other gentlemen of the Committee "examined in company every Gaol and House of Correction, (and every apartment of such prison) in the Commonwealth." A very minute "Report" was made by them and presented to the Legislature at the last session.

The same Committee were directed "to examine the several Statutes which regulate the Prisons and Houses of Correction and to report thereon" at the Session of the General Court in 1834, and were authorized "to suggest any changes and modifications which in their judgment might conduce to the improvement in security, economy, health or moral benefit of these establishments." In consequence of this part of their commission they examined all the existing laws of the State relating to the subject, "extending through a period of forty-six years," and found them defective and in some cases conflicting with each other in their provisions. They therefore framed an Act wholly new, and repealing all former prison laws. This Act was passed with great unanimity and approved by the Governor.

The Act provides for the building of a House of Correction in every County in which none existed before, with shops and other accommodations for employing vagabonds, idlers and mischievous persons; and Justices of the Peace, or of Police Courts, or Common Pleas, are empowered to commit to Houses of Correction all persons duly complained of and convicted, who come under either of the characters in the following comprehensive description:

"Rogues, vagabonds, and idle persons, going about begging, or persons using any subtle craft, juggling, or unlawful games or plays, common pipers, fiddlers, runaways, stubborn children, common night walkers, pilferers, wanton and lascivious persons, in speech, conduct or behaviour, common railers or brawlers, such as neglect their callings or employment, mispend what they earn, and do not provide for themselves or for the support of their families."

Provision is made for the discharge of persons committed for any of the above offences, in case of reformation; but if convicted a second time they may be sentenced to hard labor for a term not exceeding one year.

The Mayor and Aldermen in the city of Boston and the County Commissioners in other parts of the State within their several jurisdictions are required to provide materials for the employment of those committed to the Houses of Correction, and to make all necessary rules concerning their labor, and the keeping of accounts, by the Overseers or masters of such Houses (to be appointed by them) both of the expense of materials and of the value of labor performed. It is provided also, that "if, at the expiration of the term for which any prisoner shall have been sentenced, it shall appear that the proceeds of his or her labor shall have been more than sufficient to pay for the cost of the materials with which he or she may have been furnished; and for his or her maintenance" during imprisonment &c. "the residue shall be paid to such prisoner for his or her use"; or it may be paid partly or wholly to the family of the prisoner.

One other important portion of the Act of which we are speaking is that which requires the classing or separation of prisoners. Debtors (if there shall hereafter be any in prison) are to be separate from felons—and minors charged with, or convicted of crime, from notorious offenders—and in general those charged with crime from convicts. So far as possible, also, prisoners, except debtors, shall each occupy a separate room.

Such are the general outlines (omitting details and minor provisions) of the act, which has superseded all former laws concerning imprisonment.—We have been led to this seeming digression from the Report of the Prison Discipline Society, in order to show what we regard as a highly important result of its persevering efforts. The provision for Houses of Correction, with the powers conferred on magistrates for taking up vagrants, and troublesome and mischievous persons, if carried into effect with vigor, may do much not only for the peace and safety of society, but also for its benefit in the matter of economy. If such persons can be made to support themselves, instead of preying upon others, much is gained in a pecuniary view, apart from the well-being of those who cannot or will not subsist by voluntary labor. It was said to us many years ago by a friend who is not surpassed in the power of accurate calculations in matters of municipal and political economy, that he could engage to support all the paupers in the State, if they were placed under his authority and subjected to his system; that he could make them earn a comfortable subsistence, and secure a competent revenue for himself. We were not then overrun with foreign vagrants; and it may be, that, if our Houses of Correction shall become the receptacles of all of that kind, who are unable or unwilling to take care of themselves, we shall be obliged, in some of our Counties, to add house to house, till, instead of households, we shall have colonies in the receptacles of charity.

We shall perhaps take another opportunity to speak of some of the important facts and details contained in the Report of the Prison Discipline Society.

TEMPERANCE.

On the 22d and 23d ult. a Temperance Convention was held at Concord N. H. at which Prof. Adams of Dartmouth College presided. It is stated that resolutions were passed declaring that "traffic in ardent spirits is immoral and unchristian; that it ought to be discountenanced; and that the license laws ought to be modified. On Tuesday evening, Lucius M. Sargeant, Esq. delivered an address in the Baptist Church. "The gist of his remarks seemed to be, that laws must be changed so as to prohibit the sale of spirituous liquors. In order to be consistent, temperance men ought not to vote for those who would not favor their designs."

We copy from the Temperance Intelligencer a part of the statistical account of the progress of Temperance in Maine, as it is contained in the "Second Annual Report of the Maine Temperance Society," recently published.

In 86 towns 541 retailers and taverners are reported to have become *intemperate*.

44 criminals, 29 of whom were intemperate—27 debtors, 24 of whom were intemperate, are reported to have been committed to prison in 1833; and 126 debtors and criminals, 92 of whom were intemperate, are reported to have been committed to prison within 10 years from 11 towns only.

In 26 towns, 54 cases of *Delirium Tremens* are reported to have happened in 1833.

In 43 towns, in 1833, there were 71 *deaths of drunkards*—whereby 31 wives have been made widows, and 116 children left fatherless and orphans.

59 cases of separation of husband and wife by reason of intemperance, are reported to have taken place in 1833.

In forty-five towns, votes have been passed to authorize Selectmen &c. to grant licenses to sell spirits to be drunk in stores and shops, in 1833.

In 47 towns, Selectmen &c. have been instructed to grant *no licenses*.

In 56 towns only, have the militia officers abandoned the custom of treating their soldiers on days of parade.

In nine towns only is wine, cider and strong beer reported to have *increased* in 1833. In 82 towns it is said to have *decreased*.

From about one half of the town in the state, 1468 families, containing 6880 persons are reported as being poor, and more or less miserable, in consequence of intemperance.

There are various objections made in many towns to joining a temperance society—and they may all be summed up in a word, furnished by one of our correspondents:—"There are three classes of objectors. Those who are not sufficiently enlightened on the subject to see the mischief which intemperance occasions to society. 2d. Those whose resolutions are not strong enough to break their slavish habits. 3d. Those whose avarice desires the last dollar the drunkard can yield."

Every correspondent from the societies reported, declares that the temperance reform has improved the condition and increased the comfort and happiness of many of our citizens in the several towns.

BIBLE SOCIETY.

Report of the Auxiliary Bible Society in Worcester County and proceedings of the Annual Meeting held in Worcester, Oct. 7, 1834.

Among the proceedings of the Meeting was a vote of thanks to the President of the Society, the Hon. Levi Lincoln, who declined being again a candidate for that office.

The following officers were chosen for the ensuing year, viz:

His Excellency, John Davis, *President*. Rev. Josiah Clarke, *Vice President*. Benjamin Butman, *Treasurer*. A. D. Foster, *Secretary*. Rev. John Nelson, Rev. George Allen, Rev. Alonzo Hill, Rev. F. Augustus Willard, Frederick W. Paine, Nathan Heard, Emory Washburn, *Directors*.

The Report shows that the Society is in active operation.

By the Treasurer's Statement, it appears that, from Oct. 1, 1833, to Oct. 1, 1834, there were paid into the Treasury, two thousand three hundred and fifty two dollars, and fifty two cents, and in the same time, there was paid to the Parent Society, for Bibles and Testaments, three hundred and thirty-four dollars, twenty cents; and, as free donations, one thousand seven hundred and twenty-two dollars and fifty-five cents.

By the statement of Mr Harris the Agent, it appears that there have been issued from the Society's Depository, *two hundred sixty-seven* Bibles, and *six hundred eighty-three* Testaments, from Oct. 1, 1834.

With respect to future operations, the Report, which was accepted, recommends that "the whole County be re-examined;" that those families who are destitute of the Bible should be ascertained, and that they should be furnished with it. Many families and persons, it is supposed, may be thus destitute.

Our population does not change so rapidly, it is true, as in the more recently settled parts of our country; yet the change here is not inconsiderable. In the manufacturing villages, especially, the changes are great, since the examination three years ago. Hundreds of families, undoubtedly, in this County, are not brought under the preaching of the Gospel by any denominations of Christians, while, in many of them, some member, now destitute of the word of God, might joyfully receive it and find it a light to the soul, a guide to Heaven.

CHINA.

It should seem from recent accounts concerning the travels of Mr Gutzlaff in China, and his operations in spreading the glad tidings of Christian truth in that country, that it is not so impervious as it has been, or has been supposed to be in time past, and that the entrance of foreign light is not wholly shut out. It appears that he has travelled over a great part of this country, and that he purposed when last heard from to pass through central China, and to reach Thibet. Much may be expected from his travels and much is told concerning the success of his Missionary undertakings. A letter lately received by the Secretary of the American Tract Society from Mr E. C. Bridgman, dated at Canton, April 14th, 1834, states that Mr Gutzlaff who had recently returned from his fifth voyage along the coast, found "the demand for books in the places he had visited, greater than it ever had been before." Again, the "Evangelist Leang Afa" took with him, in a visit to Chaou-king, 50 or 60 miles from Canton, "15,000 copies of the Scripture Lessons, printed at the expense of the American Tract Society, a few copies of the New Testament, and about 3,000 small tracts, and for six successive days was employed in distributing them, partly in private; "but the greater part was distributed in the most public manner." The occasion of his choosing a particular time and place, was the assembling of "young literati for examination." These were from thirteen neighboring districts.

Great eagerness was shown in getting possession of the tracts, and much gratitude expressed, some offering money for purchasing the books. Some wished to know what doctrines they contained. Leang Afa accordingly took an opportunity to give an outline of the history and simple doctrines of the New Testament, with exhortations to his hearers "to read and meditate on the books." *Tsae*, the most importunate inquirer, "said that this religion was very good; but he feared that so many persons collecting together would create confusion." He retired after requesting another conference, and the multitude dispersed.

The fourth day, after distributing the tracts, Afa conversed with four students, who sought the interview, and he discoursed to them out of the Scriptures concerning God and a future retribution, and spoke of the false doctrines of their religion. "When the men heard these things they commended us for propagating this good and true religion."

On the 6th and sixth days the remaining books were distributed, and great numbers of persons were disappointed when the stock was exhausted.

Such is the substance of the accounts which have last reached us of missionary labors in China. They are narrated with that feeling of encouragement, and with that enthusiasm so natural to those who have accomplished what equals or perhaps transcends their expectations, at some hazard and with costly labor. We would gladly share in that feeling, and pray that God may bless the work.

BAPTISM OF A JEWISH CONVERT.

We published last week an account of the Baptism of Joel Nathan Levi, a Polish Jew professing to be converted to Christianity. We have always been slow to believe the sincerity of such conversions, but in the account, (which we took from a foreign journal) there was said to have been much caution and delay before the ordinance was administered. Upon this we remarked that "we cannot blame our brethren in the faith for being slow to credit conversions [of Jews] and to require, as in the instance presented, all the evidence which the nature of the case admits, before receiving them into the visible Church of Christ." The following letter addressed to us shows that we might have expressed our incredulity much more strongly.

Hingham, Nov. 17, 1834.

DEAR SIR,—I am to blame for not apprising you that Mr Levi, the Jew, whose conversion and baptism are noticed in your last Register, is a *counterfeit*. He was guilty of lying, cheating, theft &c. after his baptism, and before, as it has since been found. I have the facts if it be necessary to publish them—but think it is not—yet, from me you may say, (as from some one it should be said) that he is a deceiver. Yours truly,

C. BROOKS.

PORTLAND MAGAZINE.

We owe an apology to the Editor of this Journal (Mrs Ann S. Stephens) for neglecting to notice it before. We have before us the two numbers which have been issued for Oct. and Nov. The work promises to furnish entertaining matter for those who have time to devote to such miscellanies.

In the first we were particularly struck with the article on Phrenology (so called), *in* which the marvels of the science are set *forth* beyond what we had conceived to be its utmost pretensions. Some of the people of Portland were seized with a curiosity to *pry* into its mysteries while the accomplished Spurtzheim was here, but his lamented death deprived them of his labors. They were again disappointed of an expected course of Lectures from Dr Barber. At length Mr Silas Jones appeared among them, and sure we are our Portland friends have no occasion to regret their previous discouragements. It was not all talk with Mr Jones; he was not like some phrenologists "wary of *examinations*." He was not afraid of skulls in the light or in the darkness. But let us hasten to the results.

On board a steam boat he pronounced a perfect stranger to be "*a Cashier of a Bank*;" "or at any rate such is the situation he most desires." And truly he was a Cashier of a Bank! To Mr Mudge he said; "you were never sea-sick. This also was true."

But one of the most remarkable perhaps, was the following. A stranger was brought to him, late in the evening; just as the Lecturer was passing through a dark entry on his way to bed. He was requested, notwithstanding the place and hour, merely to lay his hand upon the head of the person—for a single moment. He did so, and started back in astonishment. Sir! said he, what has happened to you! All the propelling powers are broken up here. You must have met with some terrible misfortune in the prime of life. The man burst into tears, and acknowledged that some twenty-three years ago, just when he had brought all the favorite plans of his life to bear, had built a house and was about being married, he suddenly lost all his property, upwards of forty thousand dollars; and, added he—"I have been a schemer and a visionary ever since."

We supposed when we first read these miraculous cases of practical Phrenology, of which we have given only a part, that the Editor had indulged herself in a strain of irony rather too severe for one of the gentler sex. But she recurs to the subject in her second number apparently in sober earnest, and as if Mr Jones's departure from Portland had occasioned a void which could be ill endured unless he should promise to return.

We do not know what may be the extent of the enthusiasm on this subject in the good city of Portland; but we judge from the following account of an attempt to introduce phrenological evidence into a Court of Law that the patrons of the science are far from regarding it as a matter of curiosity or mere personal advantage.

Phrenology in Courts of Justice.—At a trial of a boy at Portland, last week, for the crimes of maiming and assault, the defendant's counsel undertook to argue the incapacity of the child to commit *crime*, as well from his tender years, (he is nearly twelve years old,) as from the peculiar formation of his skull and from the strange and horrible character of the deeds committed. He also attempted to introduce evidence of certain elevations and depressions in the skull of the prisoner; and their tendency and influence on the conduct, &c. according to the system of Phrenology. To this the Court would not consent In his charge to the jury, the Judge, Emery, made the following remarks:—*Boston Courier*.

"It is said, that the head has a large peculiar formation called the organ of *destructiveness*. There is no disposition to keep out of courts of justice true science, but on the contrary to pay it marked deference. If a question were raised here, as to a fact committed in the East Indies, and by two persons it should be said to have been full moon at the time and *Astronomers* should be called, who should demonstrate from calculations, that there could not have been a full moon at that time, it would be a proper evidence for a jury. So if *dyers* be called, as to the effect of chemical combinations upon colors; or if *Physicians* be called to show the effects of poison upon the human frame, such is competent testimony But, when it shall have been demonstrated by proof like this, that a bump here or a bump there shall affect the mind, either to destroy the powers of mind or decidedly to alter its character, then, and not till then, will such become proper evidence to be submitted to a jury. Where the people do not speak from *knowledge*, we cannot suffer *mere theory* to go as evidence to a jury; especially where one says he is a believer in the system, and has no personal knowledge upon the subject. Our decisions are made in the daylight, and the jury are judges of law as well as of facts."

NEW PUBLICATIONS.

Hours for Heaven: A small but choice Selection of Prayers, from eminent Divines of the Church of England: intended as a Devotional Companion for Young Persons. Boston: Hilliard, Gray, & Co. 1834.

This is a little manual of devotion consisting of prayers and meditations for each day in the week with additions of prayers for particular occasions. It is a reprint of an English book, and the selections are made from authors distinguished as divines or eminent as well in moral and intellectual worth as in moral and intellectual science; men who have all gone to their final home. Great and venerable as they were in the eyes of mankind, we see how they humbled themselves, and became as little children, in the presence of their Father in Heaven.

To the prayers are added several miscellaneous pieces in prose and verse, suited for aids to devotion and lastly several weighty religious aphorisms.

There are here and there forms of invocation and single expressions from which we dissent; but the spirit, and with few exceptions the language is such that we do not fear to recommend the book to serious Christians of all denominations.

Solemn Reasons for believing that God is One: and for withholding assent to the proposition that God is Three. By Joshua Leonard, Member of the Presbytery of Cortland, New-York. Cazenovia: 1834

Mr Leonard has handled this worn out subject with great ingenuity and learning, and has abundantly vindicated the title of his book, both upon scriptural and philosophical grounds. "The words God, Lord, Father, Son, Spirit, Grace, Worship," says Mr Leonard, "are used with different meanings in different passages" of Scripture. This important remark he has well illustrated; and the reader of the Bible who keeps this distinction in view, will be saved from many difficulties, with which those educated in the belief of the Trinity are often perplexed, even when they have come to believe in the *true* unity of God as opposed to all trinitarian creeds.

Though Mr Leonard has given abundant reason for his dissent from all trinitarian theories, we are not, so far as we have possessed ourselves of his views, persuaded that he has adopted the true belief concerning the person of Christ. His opinions are essentially those of Dr Watts. He maintains the *indwelling* scheme, and thus far his system is intelligible and scriptural; but with this, he has mingled a form of Arianism which bewilders the mind and leaves the subject in great obscurity.

ECCLESIASTICAL.

ORDINATION.—On Wednesday the 12th inst. Mr Linus H. Shaw, recently from the Divinity School Cambridge, was ordained as Pastor over the first Congregational church and Society in Athol. The following was the order of services on the occasion. introductory prayer by Rev. Mr Harding of New Salem; Reading the Scriptures by Rev. Mr Noyes of Petersham; Sermon by Rev. Mr Colman, from Eph. iv. 11, 12,—Ordaining Prayer by Rev. Mr Wellington of Templeton; Charge, by Rev. Mr Thompson of Barre; Right Hand of Fellowship, by Rev. Mr May of Leicester; Address to the Society, by Rev. Mr Robinson of Hubbardston; Concluding Prayer by Rev. Mr Hosmer of Northfield.

The preacher was led, by the suggestions of the

text, to remark upon the two great spheres or departments of the minister's labor and duty—viz. as a teacher and a pastor. Many just and striking allusions were made to the great changes in the state of society and communities, which have taken place the last half century; and the corresponding demands upon the christian minister were clearly and powerfully set forth.—The whole of the services were unusually interesting and full of striking and stirring thoughts—well accordant with the improving and enlightened spirit of the times.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

REV. BERNARD WHITMAN.

Mr Whitman possessed, in an eminent degree, all the elements of a *great* man. He was remarkable for energy and perseverance—a conviction of power—a strong conception of the object of desire, followed by unwearied efforts to attain it—zeal discouraged by no difficulties, but kindled and incited the more by them to vigorous exertion. Where was the man, who felt more the power that was in him to accomplish whatever he resolved to undertake? to carry through and complete any work in which he thought it would be useful to engage? In this feeling of internal power and energy, he forgot that he was a man—he forgot that the measure of exertion must finally be limited by the strength of a mortal body. The spirit was gigantic, but its implements were made of flesh and blood. These were tasked to the uttermost, and at last gave out. They gave out, because they were of earth. But the spirit which directed and wielded them can never die. It still lives and acts, unshackled and unimpeded, in a wider and more glorious sphere—where, associated with kindred spirits in the noblest employments, it will continue to reach loftier heights in knowledge and virtue, and shine more and more unto the perfect day.

Mr Whitman's uncommon independence of mind — a confidence in his own powers, enabled him to pursue truth fearless of consequences. Names, however great and learned, office and station however high and sacred, had no influence to deter him from doing what he believed truth and duty demanded. He took his opinions from no man, or body of men. He rejoiced when others approved and adopted his views—but he was willing to stand alone in defence of the right. The only question he asked was, does duty, truth, religion, demand my aid?

He was remarkable for simplicity of character and fairness of mind. He proceeded straight forward to his object, and lost self in the contemplation of it. He regarded himself only as the agent or instrument to effect the great end to which he had devoted his powers—he felt the mighty power of truth in his own mind, and reflected it back, clear and without disguise, to the minds of others. There was no disguise about him. He could not conceal what he thought and felt—you saw at once his whole soul—you always knew where to find him. None could charge him with unfairness in the discussion or examination of any subject—he made himself master of both sides of every question that was offered for his consideration. He was always ready and willing to renounce every theory, every opinion, which, upon examination, appeared to rest upon no sound foundation.

Mr Whitman was truly a good man. All who knew him will bear witness, that he was distinguished for a love of truth. His openness of character, his perfect freedom from all disguise, amounted almost to a fault. He could endure anything but artifice, forgive anything but falsehood. But against these, his fair and upright mind was determined—he could not rest until he had searched out and exposed them. He loved truth for itself, its beauty, its loveliness.

They, who knew him only from his controversial writings, may perhaps have thought, that in his zeal for his own views of Christianity he overlooked its essence—meekness, benevolence, universal good will. But all who knew the man will bear ample testimony to his liberal and benevolent spirit. He believed the happiness of man identified with the belief and practice of Christianity, in purity and simplicity. His whole soul was engaged in the cause he had espoused—he did nothing by halves. He abhorred deceit; and he could not but expose it and speak of it with indignation, wherever and whenever he detected it. But far, very far was he from that narrow spirit, which confines all goodness within the pale of his own creed. This was impossible, from his extensive experience, his knowledge of mankind in every gradation of society. He had passed through a great variety of circumstances. He had been intimately acquainted with the feelings, opinions and conduct of different religious sects—and he had learned that goodness is the same thing in all men—that there are good men under every name and in every sect. He was always ready to acknowledge real religion, however irrational and erroneous he might consider the peculiar doctrines, with which it was associated. And to the meek and mild virtues of his private life, the deep sorrow of many a friend and relative is the best testimony. The remembrance of what he was, indelibly engraven on their hearts, is his most enduring monument.

The piety of Mr W. was consistent with his belief. He believed true piety to consist, not in extravagant raptures, not in gloom and moroseness, not in long prayers and many professions; but in being about his heavenly Father's business—and no man was ever devoted to the cause of truth and goodness, with more singleness of heart and purpose. He was, in a most remarkable sense, a practical man; and he maintained that religion should be associated with every occupation and every amusement—that there was nothing in common life, which might not be done from the highest sense of duty. And we have seen, that the piety, which led him to labor so earnestly in the cause of religious faith, temperance, good morals, the universal diffusion of useful knowledge and benevolent institutions, was a rod and a staff to sustain and comfort him, through the dark valley of the shadow of death. The spirit of humility and resignation taught by Jesus Christ was complete in him. With him all was well that God appointed—every thing was right and for the best which a wise and holy Providence directed. He had no will opposed to the will of God.

There is one view, which his friends love to take, of his character—that he was favored in his life and in his death. He had risen by his own exertions to the high rank he sustained in the profession to which he was attached. His progress was constantly ascending. No undertaking seemed too arduous to him; and he always succeeded in whatever he undertook. His labors were not impeded, nor the exercise of his powers cramped, by constitutional weakness or disease; for his bodily energies were equal to those of his mind. His sun went down, too early indeed for our wishes, but in unclouded brightness; and it has already risen to shine with fresh and increasing lustre, among celestial glories.

REV. JACOB ABBOT.

Mr Abbot, as has been stated in the public prints, was drowned on Sunday the 2d inst. together with Capt. Dinsmore, in a pond in Windham, N. H. (the town in which he had lived for several years) while attempting to cross it in a small boat on their return from public worship. There were in the boat at the time, besides the two who were drowned, two sons of the Rev. Mr Abbot, and two sons-in-law of Mr Dinsmore, who reached the shore in safety.

We copy from the Nashua Telegragh the following short Obituary notice which, from our acquaintance with the deceased, we regard as a just tribute to his many and unpretending virtues.

MR ABBOT, whose sudden and melancholy death we have now recorded, was for more than twenty years settled as a Congregational minister in Hampton Falls, in this State. He was highly esteemed and beloved as a clergy man; he was uncommonly faithful, diligent, and affectionate in the discharges of his parochial duties. There are few divines in our country, whose sermons were more able and intellectual, and which discover more thought and reflection. He has also been for many years, one of the Trustees of Philips Exeter Academy. He always took a most lively interest in the success of this institution, and was one of its most active and useful members.—As a husband, he was ever kind and affectionate—as a parent he was most exemplary, and the high intellectual and moral characters of his numerous family will abundantly testify to the ability with which he discharged this most important duty. As a neighbor and friend, he was most accommodating and obliging; ever ready to give his advice and assistance, in alleviating the sorrows, and contributing to the happiness and comfort of his fellow creatures. We would sincerely sympathise with his afflicted family, upon the loss which they have sustained; but they do not mourn as those, who have no hope. His body has returned to the dust as it was, but we confidently hope and believe, his spirit has returned to God who gave it.

The funerals of Rev. Mr Abbott and Cap^t. Dinsmore were attended in succession, on the same day. Rev. Mr Gage, of Haverhill, preached a discourse at each, and prayers by other clergymen. Texts, "Boast not thyself of to-morrow"—"There is but a step between me and death."

FOR THE CHRISTIAN REGISTER.

MISS DEBORAH C. NASH.

Died in South Scituate, Miss Deborah C. Nash, daughter of Mr John Nash of that place.

Seldom have we committed to the tomb the remains of a young lady of a purer heart or a more spotless life; one who was more generally beloved, and whose death has caused more unaffected sympathy and sorrow. Her manners were mild and gentle, and her whole deportment uniform, correct, and amiable.

She performed all the relative duties with promptness and alacrity. She was an affectionate daughter, a devoted sister, a warm and ardent friend. In the choir of the congregation the melody of her voice has mingled for years, and given elevation to the strains of piety and devotion. Endeared to her numerous friends and acquaintance by the reciprocal interchange of kindness and by her virtues, she was passing cheerfully on, when she was suddenly called to surrender life, at a period when its attractions are the most powerful, and while surrounded by those enjoyments which increase its enchantment. But she suffered not a repining thought to dwell in her mind, nor a murmur to escape from her lips. Her views in religion were liberal; and their vital and sustaining power was manifested in her last moments. She had made a public profession of her faith in the religion of the blessed Jesus, and her life was a correct illustration of her profession. In the full possession of her mental faculties, she beheld death approaching with firmness and composure, resigned her spirit with confidence and hope into the hands of her Father and Friend, and died with a sweet smile on her countenance, a foretaste of happiness in heaven.

INTELLIGENCE.

DOMESTIC.

Water Report.—The report of Loammi Baldwin, Esq. who has been employed to ascertain the practicability of obtaining a sufficient supply of pure and wholesome water for the city recommends obtaining it from Fresh Pond and Sherborn Pond in Framingham—which will yield a sufficient quantity for the demands of our inhabitants. These sources are capable of affording more than five millions of gallons daily. He proposes to conduct the water by a canal without the use of pipes to a reservoir in Roxbury. The Acqueduct should be of regular masonry laid in hydraulic cement—and covered at the top. The reservoir to be of such height that the surface of the water, when full, shall be 110 feet above the marsh level. The Acqueduct to be formed in the earth like an open canal, or made of stone and covered, with such form, dimensions and slope, from the source to the reservoir, to be adequate to conduct 5 millions of gallons at least to the reservoir daily, for the use of the city, should it be required, but in which the supply shall be easily limited to any less quantity.

"From the surveys already obtained, which are mainly on the most elligible routes, but which must be considered only as trial levels and surveys, the distance from Farm Pond to the proposed Reservoir, is 23 miles and 3 quarters.

Estimated Expenses to the Reservoir	$446,861
Add for contingencies,	53,139
	$500,000

"From the reservoir to the State House, the distance would be 2 miles, 3 quarters and 12 rods. The fall from the top of the basin to the floor of the building would be 14 feet, and a pipe 18 inches in diameter would discharge at the level, making some deductions for sinuosities, upwards of 2 million gallons daily; and a similar pipe would discharge upon the top of Washington Square on Fort Hill, about 50 feet below the level of the reservoir, supposed the same distance, little less than 4 millions. Such a pipe would cost, taken at 1 inch thick and 5 cents a pound $47,050 a mile, and for the whole distance either to the State House or Washington Square $131,150. If therefore we add for digging the trench and laying the pipe, making the cost $150,090 for the main conduit to town, which may be relied upon as a very safe calculation and to this be also added $100,000 more to contingencies in the estimate of the chief line to the Basin, which is an average of contingencies of more than $6300 a mile over the estimate, the whole expense of bringing a most copious supply into the city would not exceed $750,000. I omit all calculations as to the distributions in town, as every thing in relation to that branch, must depend on the quantity brought to distribute."—*Evening Gazette.*

Opening of the Rail road to Westborough.—Saturday last having been fixed upon for the opening of the Boston and Worcester Rail to Westborough, the inhabitants of that town gave an invitation to the Directors and Stockholders, and such gentlemen as they might invite to accompany them, to partake of a collection at the house of Mr Brigham. A large number of gentlemen from the county of Worcester, friendly to the Rail road, were also invited to meet them on this occasion, to commemorate the event of the completion of the Rail road thus far.

The party from Boston, left the city at 11 o'clock, but meeting with unexpected delay did not arrive at Westborough till 2 o'clock. They were there met by a large assemblage of the inhabitants of Westborough and the vicinity, among whom were Gov. Davis, and several gentlemen from Westborough. On getting out of the cars, the President of the corporation and other gentlemen, were introduced to the chairman of the Committee of Arrangements, Nahum Harrington, Esq. who delivered an address.

The company invited were then conducted to the house of Mr Brigham, which stands near the present termination of the rail road, in the dining hall of which, a long table was set bountifully provided with refreshments of all sorts suited to the occasion. After the party had partaken freely of these, several gentlemen, on being called upon for sentiments, made short addresses pertinent to the occasion.—Among the gentlemen who were thus called upon, were the Governor, Messrs. Edward and A. H. Everett, Mr William Jackson, Mr Burnside, Mr Degrand, and several others.—While the party were partaking of the collation, the ladies present were invited to take a short excusion in the cars.—At 4 o'clock the party from this city resumed their seats in the cars, and arrived in town a little after six o'clock.

Reprieve.—We learn that Otis, now under sentence of death at the Leverett street jail, for being concerned in the murder of Capt. James Crosby, has received a reprieve from the President of the U. S. for 15 days, to give time for an inquiry into all the circumstances of the case, on the part of the Executive. *Mer. Jour.*

Elections in Massachusetts.—It is ascertained that John Davis is elected Governor, and Samuel T. Armstrong Lieut. Governor, by a majority of more than 12,000 votes over all other candidates.

Twenty nine Senators are elected, all of whom are opposed to the present national administration. In Norfolk and Bristol (which are entitled to three each) it is supposed that there is no choice. In Middlesex (which is entitled to five) the result is not ascertained, though it is confidently affirmed in some of the Middlesex papers in that County that the Anti-Administration candidates are chosen.

Of the twelve representatives to Congress, to which the State is entitled, ten are elected. In the 10th district there is no choice. In the 4th there is probably no choice.

The following are the names of the gentlemen elected.

Abbot Lawrence in the 1st District.—Stephen C. Phillips, in the 2d.—Caleb Cushing, in the 3d.—Levi Lincoln, in the 5th.—George Grennell, in the 6th.—George N. Briggs, in the 7th.—Wm. B. Calhoun, in the 8th.—Wm. Jackson, in the 9th.—John Reed, in the 11th.—John Quincy Adams, in the 12th.

Meteors.—Our readers will doubtless well remember the remarkable meteoric phenomenon which occurred on the 13th of November of last year. It appears by a communication from Professor Olmstead, of Yale College, published in the New Haven Herald, that there was a recurrence of the phenomenon on the anniversary, the 13th Nov. of the present year. Professor Olmstead witnessed it and took observations, assisted by Mr Loomis, a Tutor in Yale College, and Mr Haile a member of the Senior Class. The Professor states that the presence of the moon permitted only the larger and more splendid meteors to be seen. The number of them, though smaller than that of last year, was much above the common average. They began to be frequent as early as four minutes past one o'clock, when a fire ball of nuusual splendor blazed forth as a signal. From this period they continued to fall at a pretty uniform rate until daylight was far advanced. They estimated that a thousand fell during the night. Their directions were more remarkable than their number, and afforded more unequivocal evidence of the identity of the phenomenon with that of last year. They appeared as before, to radiate from a common centre, and that centre was again in the constellation of Leo.

Mr Preston.—We regret to learn from the latest Charleston papers, that Hon. Wm. Preston, a Senator in Congress from Carolina, has been severely attacked by paralysis and that serious apprehensions are entertained that he will not recover.

Trial of Abner Kneeland.—The trial of Abner Kneeland was closed on Wednesday. He plead his own ause, it is said with ability. The Jury after deliberation, and desparing of a verdict of conviction or acquittal came into Court and stated that they could not agree.

City Affairs.—In BOARD OF ALDERMEN, Monday, Nov. 17.—The report of the committee on the subject of supplying water for the city, was accepted in concurrence, and the orders for printing 7000 copies for the use of the citizens, and adding to the appropriation for the survey, $2000, were passed in concurrence.

The committee on the subject, reported that it is expedient for the Boston and Worcester Railroad corporation to erect gates on that road where it crosses any street or highway: read and recommitted with instructions to cause such gates to be made at the expense of said corporation.

The committee on the subject, reported that it is inexpedient for the city to construct and extend Suffolk street to the Roxbury line.

FOREIGN.

London papers of the 20th ult. containing Paris dates to the 18th, Madrid of the 11th and Constantinople of the 23d September, have been received.

England.—The English papers are occupied with details of the destruction of the two houses of Parliament, on the 16th of October by fire. There is no reason to believe, that the fire arose in any other way than by accident. A short time previous, Parliament had been prorogued till the 25th of November. The new Palace in St James's Park has been placed by the King at the disposal of the Nation, for the accommodation of its Representatives.

France.—Mr Livingston, our minister in France, has publicly contradicted a statement in the French papers, that he had been authorized to agree to a compromise relative to the American claims, by receiving two thirds of their amount. He says that he has received no such instructions, and that none such he is sure, will be transmitted to him.

Paris papers of the 18th state, that Mehemet Ali had resolved to render himself independent of the Porte. He is induced to take this step, by his indignation at the plan, adopted by the Sultan of availing himself of the late troubles, in order to repossess himself of Syria.

Spain.—We perceive nothing of much importance from Spain. The accounts are somewhat less favorable to the progress of the army of the Queen, in the north, where the cause of Don Carlos is popular. Rodil had retired from the command, at the last dates; but Mina had not assumed it. The state of the Spanish Treasury is probably the cause of the want of energy exhibited by this army. Bilboa is said to have been entered by the Carlists.

Portugal.—The loss of Don Pedro is said to be deeply regretted by the Portuguese, who believed him sincere in his professions of reform. The Duke of Palmella is the principal adviser of the young queen. The arrangements of her marriage with the Duke of Leuchtenberg are completed.

Smyrna.—The Journal of Smyrna gives a detailed account of the plan of a communication by steamboats between Smyrna, Constantinople, Galatz and Vienna. A boat had gone by way of experiment from Vienna to Galatz, without obstruction, and was to make the passage once a fortnight, and two other were building, to complete the communication with Constantinople. The communication between the latter city and Smyrna was to be carried on by a fourth, which was to commence its passages on the 1st of September.

DESTRUCTION BY FIRE OF BOTH HOUSES OF PARLIAMENT.

About half past six o'clock last night the neighborhood of the Parliament Houses was thrown into an extraordinary consternation by the bursting forth of an immense volume of flame from the lower end of the House of Lords, and over apartments known as "Howard's Coffee House." This is directly opposite Henry VII's Chapel, and in the corner next to Westminster Hall; so that the spot where the fire commenced was so central as equally to endanger the body of the House of Lords, thence to the passages and lobies leading to the House of Commons, and on the right to the Committee rooms, and Bellamy's Members' dining rooms, and all were in flames. The rapidity with which the fire proceeded proved that not only the fire had got decided hold of the premises, but that it threatened the whole of the buildings, which, may be remembered by all who know any thing of the plan of the premises, are, or were so connected one with another, as to endanger all, if the fire was once to get mastery, and so to afford no chance of intercepting its progress. The facts, unfortunately, realized the truth of this statement, for the fire spread in three directions to which allusion has been made. It proceeded to the body of the House of Lords, taking within its range the several official apartments that are over the piazza and which face Palace yard, thence proceeding to Painted Chamber, and extending to the Library, which was originally most valuable, and has recently been much enlarged. All these were eventually destroyed, but not till about one o'clock; and even at that time the flames were continuing. The Library, which was a modern, large and beautiful building, was soon completely destroyed, the roof falling in with an immense crash, and almost all the books, and many parts of the collection, which were of the most rare and valuable quality, were all burnt.

* * * * * * * * * *

Another direction taken by the fire was the range of building leading to the Commoners' entrance in St Margaret's Church. It consisted of Members' waiting-rooms on the ground floor; above were committee rooms, Nos. 11, 12, &c. and the next floor consisted of committee rooms, dining rooms and Bellamy's kitchen, or Members' dining room—a memorable place for many a year. The whole of this range of building was consumed, nothing but the walls being left by about eleven o'clock. The flames raged very furiously at the corner constituting the Members' waiting room, and above Bellamy's, and when the roof at last fell, the fire was so voluminous as rapidly to threaten the contiguous buildings which form the Committee rooms and entrance for the Judges and Counsel to the Courts; but we believe they escaped without much damage.

The fire so threatened and surrounded the Commons' end of Westminster Hall that the utmost anxiety prevailed for its safety; and the alarm was increased by the fact that the hall is occupied with a good deal of scaffolding, in promotion of the work of the interior. Every effort was, therefore, made to preserve it. Engines were got into the hall and the flames that illuminated it through its great windows showed that the danger was most imminent. The extraordinary efforts made, we believe, proved successful; if the windows were wholly or partially destroyed, certainly more injury was not done to it.

The third direction taken by the fire was still more destructive and extensive than the course which led to the destruction of the House of Lords, its library, &c. It here destroyed the immensely extensive offices connected with the House of Commons, consisting of scores of large rooms, all occupied with books, papers and precedents, besides attacking Mr Ley's House, in Cotton garden. It also destroyed the Commons' Library, which consisted of two floors, and was much larger than that of the Lords, and contained an invaluable library. How many of the books were preserved, or whether all were destroyed, we could not learn. It next extended to that venerable building the House of Commons itself, and it was soon a shell, the fire passing on to the Speaker's house, three fourths of which were burnt, when, at one o'clock, we left the scene of these extraordinary devastations. Unfortunately, no engines could be brought near so as to afford any means for even attempting to check the progress of the fire; and the building having much wood around it to cover the beautifully painted walls, and a wooden under roof, was the aptest fuel for the flames any where found. Beneath the House of Commons was the Speaker's official dining room, where he sessionally entertained the members—a remarkably curious, antique, and magnificent chamber, singularly carved and decorated, which was entirely destroyed. Indeed, wherever the fire commenced it completed its work.

To attempt to estimate the loss would be no easy task; but, from what we heard stated by competent judges, it may be safely said that half a million would not replace property positively destroyed.

Extract from a recent Scottish work entitled Progress of Literature.

It is probable that the steps which society will take at no great distant period, in its progress towards general liberty and happiness, will be rapid and simultaneous. Even at present, there is evidently a stirring of men's minds on the continent of Europe, which shows that efforts will soon be made to throw off the restraints of those vicious and tyrannical institutions which have hitherto fettered their energies. This, indeed, seems to be one great feature in the progress of society, that the human mind silently advances, under all the disadvantages of political restraint, till it acquires at last such a strength and impetus as at once renders it intolerable to live longer in bondage, and enable it, by a violent effort, to break its bonds assunder. When the institutions of a country are out-grown by the intelligence of its inhabitants, the breach between them becomes every day wider and more incurable, from the progress that takes place on the one side, and from increase of degeneracy on the other, till at last the government, being stript gradually of every support, excepting that feeble and precarious degree of it which it derives from those who are in its immediate employment, perishes almost without a struggle. When the yoke is thus thrown off in one instance, a stimulus is given to all other countries who are still subject to it; and a practical example is held out to them, that may at once direct their exertions, and warn them to avoid the dangers encountered by those who have been the first to declare war against tyranny. It is therefore probable that no future revolution of this kind will be attended with the same violent convulsions, or will produce the same calamities which were produced by the first French. The minds of men are now far more deeply impregnated with rational views of liberty than they were at the time of the French revolution; and they are therefore the less likely to give way to extravagance or disorder. But the true source of misery to public happiness that have been removed, by the establishment of liberal and enlightened institutions in all those countries where the advanced state of society calls for it, the human mind will acquire a wonderful *impetus* towards liberty and happiness by its mere emancipation from former restraints. The more completely, too, that political institutions are adapted to the actual state of society, the greater will be the ascendancy of liberal principles, and the firmer will be our security against future retrogression. If society is ever brought to this state, it is not probable that there will be afterwards any great changes or violent convulsions, but its subsequent progress, though quiet and unobtrusive, will be prodigiously accelerated by the harmony that will then exist between the feelings and attainments of the people and the structure of their institutions, as well as by the mutual aid which they will contribute in developing each other. What degree of progress may then be made, in all those acquirements which exalt the intellectual and moral dignity of man, or increase his capacity of happiness, it exceeds our powers of imagination to conjecture, since the limited experience which we have as yet of political virtue and felicity supplies us with few materials for speculating on the subject. But it is consolatary to think, that, so far as we can foresee, the great obstacles which have been raised by the ambition and selfishness of man himself, against his progress in society will in time be removed, and that mankind, however far they must always come short of perfection, will then proceed in an uninterrupted, and to us inconceivably rapid career of improvement.

HARVARD COLLEGE.—In an extract from the Annual Catalogue of this Seminary last week, the *total* of the necessary expenses of a student for a year is stated at $285.30. It should be $185.30.

NOTICE.—*Young Men's Benevolent Society.* We received too late for insertion this week an account of the public services before this Society, together with some remarks on the Association &c. We shall gladly present them to the public in our next.

Broad Street Infant School.—A discourse will be delivered tomorrow evening in Dr Channing's Church, by Rev. E. S. Gannett for the benefit of the Broad Street Infant School. Services to commence at half past six. A collection will be taken to aid in carrying on the School.

The Treasurer of the Young Men's Benevolent Society, acknowledges the receipt of one hundred dollars from an anonymous source.

MARRIAGES.

In this city, Thomas Motley to Maria Antoinette Bussey, daughter of the late Charles Davis Esq.; Wm. Lincoln to Miss Nancy Barber.

Dr John Porter, of Wenham, to Miss Elizabeth Averell; Dr Geo. Bartlett to Catherine Amelia, daughter of Dr W. P. Greenwood.

In Milton, Dana Tucker to Rebecca, daughter of Col. Nathaniel Whiting, of Canton; Amos Hollingsworth, Esq. to Miss Jane M. Robinson, of Easton, N. Y.

In Roxbury, Thomas W. Baldwin of this city, to Margaret Josephine, daughter of the late John A. Bacon Esq.

In Hingham, John Stone to Miss Nancy S. Todd; Salathiel A. Fletcher to Miss Mercy B. Bacon.

In Providence, Joseph W. Clake, to Miss Eleanor A. daughter of Nathan W. Jackson, Esq.

In Buffalo, N. Y. by Rev. E. Tucker, Dr Gorham Flint Pratt, to Miss Sophia C. Pratt, all of Buffalo.

DEATHS.

In this city, Mrs Mary, wife of Reuben Hatch, 31.

On Thursday last, Miss Abigail B. eldest daughter of the late John W. Quincy, Esq.

Mr Robert Williams, 82; Eveline Corlew, 5; John Brooks, 37.

On Sunday evening, Caroline Goddard, infant daughter of Francis O. Watts.

In Clinton, Geo. Miss Helen L. Lord, daughter of Joseph L. Lord, Esq. of Taunton Mass.

In Alexandria, La. Mrs Mary A. wife of Gen. Ivers Jewett, formerly of Fitchburg, Mass.

In Framingham, Mr Daniel Stone, aged 74.

In Salem, Cap. Wm. Lander, aged 55.

In Northampton, 9th inst. Rev. Solomon Williams, aged 82.

BOSTON BOOKSTORE.

JAMES MUNROE, & Co., Booksellers to the University in Cambridge, respectfully announce that they have established a branch of their business in the city, and have tken the stand long known as the Boston Bookstore, No. 134 Washington Street, formerly occupied by Cummings and Hilliard, and recently by Russell, Odiorne & Co. By this arrangement it is hoped that the convenience of their customers may be better served, both those in Cambridge, and those residing in the city and at a distance, through the increased facility which will thus be afforded for the execution of orders.

Boston Nov, 22, 1834.

LIBERAL PREACHER FOR SEPTEMBER.

JUST published, at 134 Washington St. The Liberal Preacher for Sept. 1834, containing a Sermon by Rev. Wm H. Furness, of Philadelphia, Penn.—"The Necessity of Religious Principle."

nov. 22.

VALUABLE BOOKS.

FOR sale at 134 Washington street, the following valuable books.

Cruden's Concordance.
Blair's Sermons.
Blair's Lectures.
Wakefield's New Testament.
Palfrey's " "
Nicholson Encyclopedia, 6 vol.
Goldsmith's Animated Nature, 4 vol.
Johnson's Works, 2 vol.
Irving's Columbus, 3 vol.
Unitarian Miscellany, 6 vol. in 3 vol.
Encyclopedia Americana, 13 vol.
Waverly Novels, Parkers octava edition with copperplate titles and Illustrations of Ivanhoe, 23 vol.
Hinton's History, &c. of United States 40 Nos. with about 120 splendid Engravings and Maps.
Fry's Hebrew Dictionary 2 vol.
Heron's Junius' Letters, 2 vol.
Hunter's Sacred Biography, 3 vol.
Ash's Dictionary, 2 vol.
Two copies Sacred Poetry.
Rippon's Hymns.
Lutheran Hymn Book.
Life of Washington.
Bucaneers of America. nov 22

DR FRANCIS DANA, has removed to Boston, and taken rooms at Mrs Bancroft's corner of Central Court and Washington St. nov 8

CHRISTIAN EXAMINER.

AT 141 Washington street, the Christian Examiner for November, is Just published, by Charles Bowen. nov 1

NEW ENGLAND MAGAZINE.

THE New England Magazine of Nov. is Just Published, by J. T. Buckingham, Congress street, Boston.

OONTENTS.

Original Papers.—I. Thoughts on the Causes of the Present Discontents,—II. The Story Teller. No. I.—III. A Rencontre on the Alleghanies,—IV. Faust's Soliloquy,—V. Reflections of a Jail Bird,—VI. To a Lady,—VII. Etchings of the Senate,—VIII. Jonathan Jolter's Journal,—IX. My Hat,—X. To Mimosa,—XI. Scenes in Europe. Versailles,—XII. Somewhat Tender,—XIII. Europe. No. VI. Spain,—XIV. Pere La Chaise,—XV. An Hour at Mount Vernon,—XVI. Autobiography of Mathew Carey. Letters XXIV. XXV.

Comments on the Times.—The North and South,—Matthias the Prophet,—March of Anarchy,—James Sheridan Knowles,—English Strictures upon this Country.

Literary Notices.
Monthly Record.
Obituary Notices. nov 1

MR KINGSLEY'S NEW MUSIC
for the Piano Forte.

THE Humming Bird,—Poetry by Dr Gray.
Eves Lament,—a Sacred Song.
—*Also,*—
Answer me ye Burning Stars—written by Mrs Hemans, the Music composed for the Piano Forte by T. B. Phillips.
The Better Land.
Hour of Prayer.
I would not live alway.
For Sale by S. G. SIMPKINS Court st. nov 8

BOOK AND JOB PRINTING.

I. R. BUTTS, School street, is supplied with all the varieties of Type suitable for printing Books, Sermons, Posting Bills, Circulars, Cards, &c. &c.

He has for sale founts of Long Primer, Bourgeois, and Brevier, which will be sold very low.

sept 20 ep 1 year

BULFINCH'S POEMS.

CHIVALRY and other poems, devotional and miscellaneous: by S. G. Bulfinch, of Augusta, Georgia.

It is rare that we have met with a collection of poems, whether great or small, which has given us more pleasure in the perusal, than the little volume now before us.—*Abbotts religious magazine.*

This little volume contains a variety of poems, written in the brief intervals of leisure in an arduous profession. Their literary merits are various; all are respectable, and some breathe a high strain of poetic feeling. The tone of moral and devotional feeling is of the purest and best kind.—*Unitarian.*

To be sold at 121 Washington street, and at the various book stores. nov 1

EMERSON'S THIRD PART.

THE North American Arithmetic, Part Third, for advanced scholars, by Frederic Emerson, is this day published. It comprises a brief view of the elementary principles of Arithmetic, with a full developement of the higher operations, and on extensive application of the science, to commercial business. This book has been looked for, with much interest, by the teachers of High schools, for several years; and its Publishers now present it with uncommon pleasure; feeling confident, that it will fully meet the highest expectations which have been entertained respecting it.

Emerson's Second Part uniting Mental and Written Arithmetic and comprising sufficient of theory and practice, for all the purposes of common business, has, within the short term of two years, become established in almost every school of eminence throughout New England, and is becoming the common Arithmetick for district schools.

Published by RUSSELL, ODIORNE & CO.
oct 25

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

FAMILY MEDICINE STORE.

JOSEPH L. MOFFAT, has recently opened in Chambers Square corner of Chambers and Poplar streets, a Retail Drug Store, where he offers for sale a new and well selected stock of Drugs and Medicines, every article of which he will warrant to be of superior quality.

J. L. M. having been regularly apprenticed in one of the best establishments in the city and having had long experience in answering the prescriptions of Physicians and in compounding Medicines feels no hesitation in assuring the citizens of West Boston, that he will not be excelled by any, either in the care or accuracy of his preparations.

In order to avoid the occurrence of any error, no vial or parcel will be allowed to leave the store without its appropriate label, excepting, Physicians Prescriptions, in which case the recipe (or a copy of it) will be retained and numbered, and a corresponding number marked on the Vial or Parcel.

Family Medicine Chests carefully put up or replenished. Teeth Brushes, Choice Perfumery, Fine Toilet Soaps and such other Fancy articles as are usually found in a Druggists Store. oct 18 3tis

FLINT'S GEOGRAPHY.

MAY Be obtained Wholesale and Retail, at 134 Washington St. latest edition, neatly full bound in Sheep. Aug. 30.

NEW SCHOOL BOOK.

THE INTELLIGENT READER; designed as a Sequel to the Child's Guide.

From Hon. Wm. B. Calhoun, Speaker of the House of Representatives of Massachusetts.

"I have examined the "Intelligent Reader," published by G. & C. Merriam, of Springfield, with much satisfaction. It is compiled upon an obvious and essential principle—that no pupil can become an accomplished reader, untill he has acquired a complete *understanding* of the subject of his lesson." *Oct.* 24, 1834.

From Poulson's (Philadelphia) Daily Advertiser, Oct. 21, 1834.

"It is one of the most unexceptionable and judicious selections of reading matter for American children and youth that I have ever seen. It is embellished with fine wood cuts, and its typographical appearance is very attractive. As a reading book in schools or families, it is fearlessly recommended.

A PARENT."

The Selections, besides being of an interesting character, are marked by a pleasing variety, a correctness and purity of thought, a simplicity of language and style, which peculiarly fit them for gratifying and improving youthful minds. We are particularly pleased with it as a *reading book for schools.*

We cordially recommend this book to teachers and all others who have the charge of the education of youth, as especially calculated to make *intelligent* as well as *good* readers.

JOSIAH HOOKER, BENJ. PUTNAM, GEO. COLTON, } *Town School Committee.*

Springfield, Oct. 1, 1834.

For sale by Allen & Ticknor, Crocker & Brewster, and William Paine.—School Committees and Teachers furnished gratuitously with copies for examination.

nov 1 3w

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

Spurzheim's Work on Insanity, 1 vol. 8vo.

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1 vol. 8vo, with plates.

Combe's Element's of Phrenology, 1 vol. 12mo.

Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just publised, for sale as above,

Combe's Lectures on Popular Education, 1 vol. 12mo.

Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol. 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.

sept 13

PRINTING PRESSES, PRINTING INK, & PRINTING MATERIALS OF ALL KINDS.

AN extensive assortment of these articles are kept constantly on hand at the Boston Type and Stereotype Foundry, 39 Congress street, Boston.

The most skillful workmen are engaged at the above establishment, and the public may rely upon being faithfully served.

☞ Orders for foreign markets are respectfully solicited. Address J. G. ROGERS, Agent for the Company, Boston. oct 25

DAUGHTER'S OWN BOOK.

COMPRISING Practical Letters from a Father to his Daughter; put up in various bindings, from 50 cents to $1 25

'It is an excellent publication, admirably adapted to the wants of daughters.'—*Evening Gazette;*

'A neat and valuable book, and deserves to be favorably received.'—*Springfield Gazette.*

'It contains what every affectionate parent must *feel* in relation to a beloved daughter, but what few have the ability to express.'—*Plymouth Democrat.*

'It is the production of a chaste and elegant writer, aud in point of utility and literary merit, yields to none.'—*Literary Gazette.*

'It furnishes much excellent instruction on the culture and discipline of the female mind.'—*Zion's Herald.*

'It is the most valuable treatise that has been published, and we recommend it to every parent and daughter in our country.'—*Unionist.*

'The "Daughter's Own Book" is so beautiful, that though of a serious cast, daughters exclaim "Oh give ME the book, and I am sure I shall read it."'—*Editor of Rosebud.* Published by LILLY, WAIT & CO. 121 Washington street. sept 13

PARAGRAPH BIBLE.

THE Holy Bible, containing the Old and New Testament, translated out of the original tongues, and with the former translations diligently compared and revised. The text is arranged in paragraphs, such as the sense requires; the divisions of chapters and verses being noted in the margin, for reference.

ADVERTISEMENT. Lest any one who sees this Bible should imagine that it is a new translation, or an amendment of the old,—he is assured that not a word is altered from the common copies. The arrangement is new, and is intended to prove that the Bible has beauties which have hitherto been obscured by an improper and almost ridiculous subdivision of its sacred contents.

Just published by PERKINS, MARVIN & CO. 114 Washington street. oct 11

GEO. H. GAY, Surgeon Dentist, has removed from No. 1, La Grange Place, to No. 12, Milk-st. nearly opposite the Mansion House, where he will attend to all operations on the TEETH.

Reference to W. P. GREENWOOD, Surgeon Dentist, and Dr M. S. PERRY. sept 27

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

MORNING PRAYER,—LORD'S DAY.

"Oh, our Father, grant us prosperity if we can unsinningly bear it;—send us discipline, if we stray from thee without it."

Our Pastor, Friend,—may He who heareth prayer,
Who makes the good his own peculiar care,
Guard thee,—and guide thee on through paths of grace,
And make thy soul his favored dwelling-place.
Be all thy earthly labors richly blest,
Then mayest thou enter, joyful, on thy rest,
"Immortal now," when earth's brief scenes are o'er,
Safe mayest thou reach that peaceful, happy shore—
Where toils are ended, tears are wiped away,
And Being soars in one unclouded day
Of God's own glory,—shares his smile above,
Owns his behests,—and feasts upon his love.

Here, as thy doctrines heavenly dew distil,
May added gifts be showered o'er thee still;—
Such gifts as to the Christian strength impart,—
Such gifts as blunt the point of sorrow's dart,—
Such gifts as win the sinner home to God,—
Such gifts as raise the grovelling from the clod,—
Such gifts as guide to "mansions" Christ has blest,
Where the worn spirit seeks and finds a rest,—
All these be thine,—if more thy spirit crave,
Ask thou of God,—for he hath power to save.

X.

FOR THE CHRISTIAN REGISTER.

"FLEE THE SHADOW OF THIS WORLD."

2 ESDRAS II. 36.

Mists depart;—my soul away;
Rend the enthralling veil of earth;
Haste,—nor tempt a longer stay;
Rise, to meet "thy second birth."

He who is the Way, the Life,—
He will guide thy course in love;
He who is the Truth will light
Thy immortal soul above.

Greatly favored,—child of sin,
Thus to cast thy burthens far;
Thou shalt bear "the Pearl," and win
Thy ransom at the eternal bar.

Weary not,—thy treasure seek;
Child of earth,—away thy tears;
Be thy spirit patient,—meek,—
Still thy sighs,—and dry thy tears.

Clothe thee in the robe of grace;
Be thy crown the long-tried gold;
Faith be thine, and thy blest place
Near the Shepherd of the fold!

X.

MISCELLANEOUS.

GERMAN THEOLOGY.

From the Correspondent of the Baptist Register in Germany.

Lucke was born in the same year with Gieseler; was student at Halle at the same time; was Professor at Bonn at the same time with him, and is now professor with him at Gottingen. These are intimate friends, are associate editors of a journal, and co-operate in the promotion of theological literature. Lucke, however, is not so decided in his Rationalism, but chooses to belong equally to the orthodox party. As he is at present one of the most influential men in the science of interpretation, it is necessary to premise a few general remarks on the state of this science, in order to illustrate the position which he occupies. The reformers had not time to attend to this subject. Their successors in the seventeenth century had scarcely more time, as they were so immersed in petty legislation about the formulas of the creed. The writers of this and the succeeding period, paid more regard to Luther and Melancthon, than to the Bible. The creed of the church, fixed by authority, and descending to the minutest details, produced an artificial or mechanical orthodoxy, an orthodoxy, which had human decisions for its basis, and which swayed an absolute sceptre over the interpretation of the Bible. The Pietists under Spener, and later under Francke, disapproved and abandoned these dry and fruitless discussions about the Lutheran creed, and betook themselves to practical religion. Had they not overlooked some important practical considerations, their influence would have been of the most salutary kind. But laboring chiefly to excite religious feeling, they employed Scripture for the purpose, without regarding sufficiently the meaning and use which the writers themselves intended. The consequences were immediately unfavorable to interpretation, and in the end to practical religion itself. But now interpretation was to run in a very different channel. Wolf and his school, made prophets and apostles teach after the manner of Euclid. Afterwards Kant, or rather his followers, took them all up to the third heavens, and revealed to them the mysteries of the transcendental philosophy. In the mean time Semler had introduced history as the magazine of the interpreter. This school would allow the writers of Scripture to say nothing, but what was found in other books of the age. If they seemed to teach a system new both to Jew and Greek, these interpreters would prove from history that they did not really mean what they said. Never did inquisitorial ingenuity inflict more tortures, than these men did upon the words of revelation. Ernesti, Morus, and Kiel, *partially* remedied this evil by introducing the grammatical element into interpretation. From that time little was done on the science of interpretation, but different philosophical and religious parties applied the science, as it then existed, in writing more commentaries than others are willing to read. De Wette, the Rousseau of theology, cannot form a school, for want of men constituted like himself. His fundamental principle is, that "a man's heart leads him to religion, but his understanding to infidelity, and that these two are irreconcileable!" His interpretation falls in with the common Rationalists, though he has some mysterious strains of sentiment which have no rational cause or object. Perhaps the Hegelians ought to be mentioned here, though they are beginning to find their system in the Bible, and even to write commentaries.

Schleiermacher, at present the ruling spirit in German philosophy, sought to improve the theology of his native country, by administering large draughts of Plato's divine wisdom. But all these writers had only an indirect influence on interpretation. Winer and Lucke are the first to lift their voices distinctly against abuses in interpretation, and to correct and carry out the system of Ernesti and Kiel. They agree in deprecating that unnatural interpretation which dissolves all the miracles of the Bible. They both insist on a deeper sense of such apostolical expressions as "the Spirit," "grace," "redemption," &c. They agree that not the sacred writers, but their interpreters, are the authors of the flat nonsense found in most Rationalistic commentaries. Winer inclines more to a philological interpretation, and with a perfect indifference to doctrinal consequences, labors both historically and grammatically to ascertain precisely what the writers themselves felt and thought. It is remarkable that he furnishes a complete refutation of De Wette's principle; for while he never manifests any thing like a religious feeling, his critical investigations bring him back very nearly where the reformers stood. But Lucke has none of Winer's theological indifference or aversion. On the contrary, this is exactly the point where he feels the most interest. At the beginning of his theological career he spent some time at Berlin, and was the intimate friend of De Wette, Neander, and Schleiermacher. It is well known that these three distinguished men were of different sentiments. Lucke felt that it was desirable to seek some point of union where such men could be brought together, and it seems to be the main object of his life to bring back the distracted theology of Germany under one common bond of union. In his treatise on interpretation he carries out the principle which Winer adopts in his grammar. He agrees with Winer, that we are to lay aside all preconceived opinions and systems of our own when we interpret Scripture, and become mere passive recipients of the writer's thoughts. But he contends (and not without reason) that in order to understand a particular passage, it is often necessary to be familiar with the writer's system of belief, or, in other words, that a knowledge of biblical theology is an indispensable aid to biblical interpretation, and, indeed, that these are mutually dependent upon each other. If this principle were applied to the study of Plato, no one could deny its truth. What can be more evident than that in order to understand many passages in the works of this writer, it is necessary to be acquainted with the Platonic philosophy? And yet we are to learn that philosophy from the works of the writer himself.

DIVINITY PROFESSORSHIPS IN CAMBRIDGE UNIVERSITY (ENGLAND.)

The following extract is from a letter addressed to the late king of England before he came to the throne. The name of the author of the letter, we do not now remember.

I have already said that there are Professorships of Divinity and Divinity Lectures. The Divinity Lectures are very important. Bishops have generally declared that no candidates for Holy Orders shall be ordained without a certificate, testifying that he has attended the Divinity Lectures. Now these Lectures consist in hearing the Lecturer read Pearson on the Creed, and cannot be otherwise, according to the Will of the Founder of the Professorship. When I attended these Lectures, the greater part of the Undergraduates were studying novels or reviews during the dismal hour of these heavy readings, and the whole process was as complete a farce as imposture could delight in. As all the Archbishops and Bishops have themselves gone through this ordeal, it shows their zeal for the Christian religion, in requiring the Norrisian Testimonials; it is indeed a most scandalous job. But there are Lady Margaret Professors and Regius Professors of Divinity, with huge salaries. The Cambridge Calender mildly tells us, that the stipend in Lady Margaret's time was twenty marks per annum, and that it has been augmented by King James, with the Rectorial Tithes of Tennyton, Norfolk: the real amount of the stipend in these days is carefully concealed. Considering that Cambridge is a fountain of religion, your Royal Highness should particularly remark how they have managed the Margaret Professorship of Divinity; it is worthy of attention. This Professorship is a biennial office, of which the electors are your Royal Highness, as Chancellor, the Vice-Chancellor, Doctors, Inceptors, and Bachelors in Divinity. The Cambridge Calender informs us, that "when the Lectureship becomes vacant, the same person may be re-elected, but this ceremony is generally dispensed with, and the Professor continues in his office as before." Herbert Marsh, Bishop of Peterborough, the present Professor, was elected A. D. 1807. Since that time he has delivered thirty-four Lectures in Great St. Mary's Church: now thirty-four Lectures in twenty-six years is not very hard work, seeing also the value of the stipend is above £1000 per annum, according to common report. In fact, this prelate, though unquestionably in his day a man of rare abilities, was never quite free from a suspicion of German and Neologic opinions; his theology was, and is still doubted; but whether these doubts be just or not, it is said that his lordship is not now enjoying that vigor of intellect which can lead us to expect the thirty-fifth Lecture; and it is high time that your Royal Highness, who is evidently full of zeal for the Cambridge religion, should with the other electors choose to the Professorship some other person, whose age has not placed him beyond exertion, whose theological creed is purely that of the first Reformers, and who will be likely to adorn his doctrine with godliness. As matters stand at present, it is much better that the Professors of Divinity should not disturb that silence which now reigns in the Divinity schools.

MISSIONARY INTELLIGENCE.

Letter from the Rev. R. Armstrong, to the Rev. William Nevins, D. D. of Baltimore, dated Washington Islands, Island of Nukuhiva, March 11, 1834.

Dear Friend—The last letter I wrote to you, was dated sometime in June, 1833; but you will ere this have heard of our safe arrival here, and of our prospects among this people.

The 10th of August, was a day not soon to be forgotten by us. For a day or two previous, as we sailed in sight of the southern group of islands which arose like blue mountains out of the vast ocean, I was unusually oppressed with melancholy feeling; this was an unhappy state of mind with which to approach the scenes and labors, which lay before me. At day break in the morning of the 10th, we found ourselves in full view of the eastern side of Nukuhiva. Nothing prepossessing at first any where met the eye. An iron bound coast, with a succession of barren precipices, sloping gradually upwards into the mountains of the interior, was all that could be seen. But as we approached nearer the land, several beautifully verdant vallies, began to open to our view; and about 10 o'clock, A. M, we entered the bay of Taiohai, where we cast anchor near the beach, where Com. Porter encamped in 1814. In less than an hour, our deck was completely covered with natives, men, women and children, who swam off to us in crowds; sporting and screaming, as though they were frantic. Some came on board entirely naked, but most of them wore something, if nothing more than a narrow girdle.

Our wives and children, first attracted their attention. They would look down into the cabin upon them, then jump on the deck, and laugh and shout, at the same time clapping their hands, and exclaiming '*motak ite vahine*,' *motak ite pikinini*,' good are the women, good are the children. The appearance of some of them, was truly frightful; though their stature is well proportioned, and their features handsome, many of them are tatooed, until they are as black in the face as any negro in your city. A fierce expression of countenance, as well as their boldness and violent gestures, accompanied with loud exclamations, renders their appearance terrific in the extreme. Were you to see some of them, you would not doubt that they are savage enough to eat each other. We had made up our minds to bear a great deal of uncivil treatment, but we knew not what we had to bear, until we came to the trial. Our dear wives fared hardest in this respect. For the first two or three months they were subject to continual insult, and rude treatment from the men, whose gestures as well as their language, was such as modesty forbids me to mention.

One of the first items of news we obtained after our arrival, was the murder of two white men, on the opposite side of the island, by the natives. They were roasted and eaten, shortly after they were killed! Their names were Peter Lowis and Mason Scott, who came out in a whale ship, from some of the New England ports.

On our arrival, the people seemed to be gratified at the idea of our living among them. They assisted in bringing our goods ashore, and an old chief, Hape, gave us his house to live in; but we soon became convinced, that the chiefs and people both, cared much less about us, than about our property. Our utmost vigilance could not prevent their stealing our goods; scarcely a week has passed since our arrival, in which we have not had something stolen. Any iron implement, any sort of cloth or vessel, any book or paper, is an object of their theft, and of all these we have lost more or less. Even the chiefs who profess to be our friends, will steal from us, as fast as any others. They are as great beggars too as thieves. Chiefs and people incessantly trouble us by begging something or other, and yet such is their indolence that they will not work half an hour for a thing, for which they would stand and beg half a day.

During the first three months, our situation was very uncomfortable; we all lived in one house which was long and narrow, enough to allow each family about twelve feet square; in this space we had our beds, and all our goods, which left us but little room to move about; indeed, if either of us was disengaged, we usually got on the bed to keep out of the way of the other. Having no yards, swarms of natives continually hung around the holes we cut out for windows, and not only vexed us with their insolent and filthy language, but stole every thing they could get hold of, that was moveable. All our cooking was done out on the open beach, where our wives could scarcely venture alone, and where the pork was liable to be stolen from the pot, unless it was carefully guarded. Indeed it was all stolen once or twice. On account of these inconveniences, we set to work at once to build more comfortable houses, but this we found to be tedious and difficult in the extreme. I never undertook any work, over which I uttered so many groans and sighs.

The natives are so excessively indolent, and bent on their sports and follies, that we could with difficulty persuade them to work at all. For muskets, powder and ball, or whales teeth, or red cloth, they would work, but for such articles as we possessed they would not work; and therefore, we were obliged to work with our own hands, while they stood and looked on and stole our tools. Some however, were induced with difficulty to assist us, but they would not more than an hour or two in a day, and occasionally would leave the work for two or three days at a time. But at the end of three months, we had built three houses of native materials, and moved into them. Their dimensions are forty feet by twenty, and they stand close together, forming three sides of a hollow square. We have yards made of bamboo, and some large bread fruit, and other trees, afford us a pleasant shade. We have no room for gardens, yet we have here and there planted some melons, beans, tamarinds, citrons, oranges, peas, tomatas, &c. all of which are growing. We get plenty of potatoes and bananas, and in their seasons, plenty of breadfruit, so long as we have any thing to purchase them with. Hogs are plenty, but can be purchased only with powder and muskets.

The scenery of this island is very beautiful. It certainly merits all that has been said in its praise. In the month of September, October and November, there is very little rain, but during the other months of the year, there is a great deal; and when it does rain, it often pours down in torrents for hours together.

MANUFACTURES IN EGYPT.

Extract from "Travels in the Valley of the Nile" by James Augustus St. John.

It is now nearly fourteen years since the first attempt was made to introduce the cotton manufacture into Egypt; and the wisdom of the Pasha's policy may be estimated with tolerable accuracy by the result. At present most of the mills are in ruins, and immense heaps of machinery, no longer employed, are covered with rust, and mouldering to decay. Nevertheless, Egypt is haunted by a class of foreign mechanics and adventurers, who adduce the example of England to prove to the misled Pasha, that a change of machinery and management will quickly convert his mills into a lucrative source of revenue: indeed, I believe they have even gone so far as to allude to the possibility of successfully competing with Manchester and Glasgow. The Pasha, in all doubtful matters, generally embraces the most flattering side: for, in his manufacturing schemes, he appears to think nothing beyond his powers of creation. His highness having been informed that coal is to be found in great quantities in Syria, has in consequence, adopted the derermination of making his own steam-engines, to drive an immense number of cotton-mills. But these are not to be set up in Egypt, which, he has at length discovered, can never be converted into a manufacturing country. His recent conquests are next to taste of the bitterness of a speculating and cotton-spinning despotism; which, in lieu of encouraging the efforts of private industry, invades the province of the manufacturer and the merchant, and is justly punished with disappointment and chagrin. No reasonable man, therefore can apprehend any lasting competition from people ignorant in the extreme, and morally depressed to the lowest depths to which humanity can sink. The peasants are enabled to exist merely that they may labor for the government; and, while this continues to be the case, they can never excel. There is only one man in Egypt interested in the success of the manufactures. The Europeans engaged in the mills are, for the most part, unprincipled adventurers, who find their advantage in the ignorance and dilatoriness of the Turks. Receiving their pay, they are content to allow affairs to proceed in their natural course. One of these mechanics, who has resided many years in the country, where he is nearly naturalized, has done much for the Pasha and his own friends in Europe, exercising the important functions of engineer and contractor greatly to the satisfaction of his employer; who has discovered the novel method of estimating the qualities of machinery by the exorbitance of its price.'

How to Procure a Home.—About three or four years since, a poor man, with a wife and two or three children came to live in a little village in Virginia. He was a mechanic, and a very good one too, but he had unfortunately contracted the habit of tippling, and occasionally was intoxicated. This habit was evidently growing upon him, and what with that, frequent removals, increasing idleness and careless performance of his work, poverty, and want began to stare him and his family in the face. One day about this time, the following conversation in substance took place between him and a temperance man.

T. M. Do you not find it very disagreeable to move your family so frequently?

Mechanic. Yes; and not only disagreeable, but very unprofitable; for beside loss of time, my furniture is often broken or lost, and we are coming to have less and less of it. A few more removals will leave us entirely destitute. I wish I had a home of my own.

T. M. I think I can put you in a way to have one in at least two years.

M. Can you? I shall feel under great obligation to you indeed.

T. M. If you will only leave off drinking ardent spirit, and be industrious and frugal, I ensure you that in two years time you will have a house and land of your own and paid for.

M. Do you think so? Well I have always found you advised me for my good, and I promise you I will now make a trial.

The poor man kept his promise, and his friend's prediction has been verified. He has purchased a piece of land, built a comfortable house—paid for the whole, and is living with his little family in quiet and happy contentment, respected as a man, beloved as a neighbor, and in high reputation as a mechanic.

Days of the Creation.—Supposing that there are inhabitants at the poles of the earth, how must they understand the days of the creation? To them a day of light is six months long, and a night of darkness six months long, and the day made up of night and day, covers a year, and it is a day too, limited by morning and evening. Such persons, therefore, must suppose, upon the literal understanding of the days of the creation, that at least six years were employed upon the work. So also at the polar circles, there is every year one day that is one continued vision of the sun for 24 hours, and one continued night of 24 hours; while every where within the polar circles the day and the nights respectively are for six months more than 24 hours, extending even as we advance towards the poles through the time of many of our days and nights. How are the inhabitants of these regions to understand the week of the creation, if limited to the literal interpretation of the inspired record?—*Professor Silliman.*

Difficulties of Editors.—The truth is, an Editor cannot step without treading on somebody's toes. If he expresses his opinon fearlessly and frankly, he is arrogant and presumptuous. If he states facts without comment, he dares not avow his sentiments.

One murmurs because his paper is too literary, another because it is not literary enough. One grumbles because the adverstisements engross too much room—another complains that the paper is too large, he can't find time to read it all. One wants a type so small that a microscope would be indispensable to every family—another threatens to discontinue his paper unless the letters are half an inch long.

Every subscriber has a plan of his own for conducting a journal, and the labor of Sysiphus was recreation when compared with that of an Editor who undertakes to please all.—*Greensborough Pat.*

A Happy Thought.—A poor woman went to pay her tithe to Dr Barnard, the rector of Maghera, afterwards bishop of Limerick, and well known as the friend of Dr Johnson, and a member of *The Club* described by Boswell. The woman said to him, 'Sir, you have the tenth of all I possess except my children: it is but justice that you should have the tenth of them too; here is my tenth son, take him and provide for him.' Dr Barnard took the child at her word; clothed and sent him to school, where he ever went by the name of *Tithe.*

The little village at —— Virginia, has been built about twenty-five years. It is very pleasantly located among the spurs of the Blue Ridge, and is considered a very healthy place. All the *men* who have ever died at that place, were intemperate, and most of them died in the very prime of life. Seven of these victims of strong drink, lie interred side by side in the little grave yard. Happily, temperance has in that village and county commenced a thorough and purifying work. Ten years ago, there were not less than fifty distilleries in that county. Now there is but one, and that is very much crippled in its operation.—*Southern Religious Telegraph.*

Texas.—Up to 1827, Texas did not number in all, more than 10,000 inhabitants, and about that period Col. Austin, an American, commenced the settlement of his extensive grant. We remember well, when in the winter of 1828 the first settlers left this city, and then the choicest of this land could have been purchased at *one cent an acre!* In the six years which since have elapsed, this colony has so rapidly increased by emigration from the U. States that it now exceeds 36,000 souls, and the best lands are selling from *five to fifteen dollars* per acre, while the wild lands command one dollar! This is probably one of the most extraordinary instances of the increase in the value of land which has ever been known; but when the natural advantages of Texas, its climate, soil, and local situation, are considered—its proximity to the United States and the immense advantages it offers for the culture of the sugar cane, cotton and tobacco, it is not matter of surprise. We cannot but express the hope that the Administration, now that the Government of Mexico has brought the subject before them will act promptly in the premises, and secure to our South-Western frontier this most desirable section of country.—*N. Y. Courier and Enquirer.*

Cassava and Tapioca.—Who has not heard of tapioca puddings? They are peculiarly excellent for people who are feeble, and are wholesome for all. They are made from a kind of starch, made from the meal of cassava roots. But what is the cassava root, and where does it grow? This is what we are about to tell you.

We do not know whether the cassava plant is found in the United States; but it is very plentiful in South America; and in the eastern part of Mexico. The Indians of South America are said to live on it, almost entirely.

The cassava requires a rich and dry soil, but is easily cultivated. It rises to the height of from four to six feet, with a slender, woody, knotted stalk. The roots have a slight resemblance to parsnips. They are fourteen or fifteen inches long, and in the middle, four or five inches thick.

After these roots are dug from the ground, the rind is peeled off, and they are washed clean, and then grated or ground. They commonly grind them, by holding them against a wheel, which is turned round swiftly for that purpose. The soft ground pulp falls into a trough. This green juice is poisonous. If cattle or poultry drink it they soon swell and die. Yet only a few hours exposure to the sun makes all the poison evaporate, so that the liquor will not hurt either men or other animals. The juice and pulp are separated by putting the ground mass in bags, and pressing it. The pulp is then dried in cakes on a hot iron hearth.

Bread made from this starch or flour is wholesome, and not disagreeable. The Indians sometimes roast the roots in hot ashes and eat them. Heat, in any form, gets out the poison. Even the poisonous juice, when first pressed out, if boiled, is wholesome; and makes a very fine vegetable soup.

The Indians poison their arrows with the fresh juice of the cassava. They also make a kind of spirituous liquor from it, by putting molasses into it, and allowing it time to ferment. What a multitude of useful and nutritious substances has the art of man contrived to torture by fire, to make liquid poison.

FOREIGN LANGUAGES.

THE subscribers are constantly supplied with a large variety of Elementary and Reading Books, in the ancient and modern languages, which will be sold very low; amongst others they have in the

French Language.

A Practical Grammar of the French Language. By J. Rowbotham. With alterations and additions, by F. M. J. Surault, teacher of French in Harvard College.

New French Exercises, adapted to all French Grammars, but more particularly to that of the author, being the second Elementary work, in French instruction to be published by F. M. J. Surault, Teacher of French in Harvard University.

French Questions on Sir Walter Scott's Tales of a Grandfather, for the use of Learners. By F. M. J. Surault.

French Fables, with a Key and a Treatise on Pronunciation. By F. M. J. Surault.

Key of the new French Exercises, designed for the use of instructers and those who cannot have access to a French teacher. By F. M. J. Surault.

Boyer's and Nugent's French Dictionary; comprising all the Additions and Improvements of the latest Paris and London editions, with a very large number of useful words and phrases.

The French Phrase Book, or Key to French Conversation, containing the chief Idioms of the French Language. By M. L'Abbe Bossut.

Italian Language.

A Grammar of the Italian Language. By Pietro Bachi, Instructer in Harvard University.

The character of Mr Bachi's Italian Grammar is too well known to require comment; it has been adopted at Harvard University, and is probably more extensively used than any other in this country.

The Italian and English Book; or Key to Italian Conversation; containing the chief Idioms of the Italian Language. Improved from M. L'Abbe Bossut. Price 37 1-2.

By learning these familiar and idiomatic phrases, the young English scholar will acquire the Italian language and idioms exactly in the same manner as it is acquired by a native—by practice and example, and not by rule. Rules are not to be despised; but they are rather adapted to perfect than to initiate.

Graglia's new Pocket Dictionary of the Italian and English Languages. With a compendious elementary Italian Grammar, from the 14th London edition.

The following Reading Books in the Italian Language are in the most general use in this country. They are all of the most accurate foreign editions, and are in a beautiful gilt binding.

Paolo e Virginia. Del Signor J. B. H. de Saint Pierre.

Le Belleze della Poesia Italiana; tratte dai Piu Celebri Poeti Italiani, Accompagnate d'un Trattato della Poesia Italiana e d'alcune brevi Note ad uso degli Stranieri. Da Vergani.

Belleze della Prosa Italiana, tratte dai Piu Celebri Autori Antichi e Moderni. Da P. Piranesi.

La Divina Commedia di Dante Alighieri. 4 vols.

Opere Scelte di Metastasio. 7 vols.

Orlando Furioso di Ludovico Ariosto. Con Argomenti, Dichiarazioni ad ogni Canto, ed indice de' nomi Proprj e delle Materie Principali. 8 vols.

Opere Varie Filosofico-politiche, in Proso e in Versi, di Vittorio Alfieri da Asti. 4 vols.

Novelle Morali di Francesco Soave, ad uso della Gioventu. 2 vols.

Le Notti Romane di Alessandro Verri. 2 vols.

Tragedie di Vittorio Alfieri da Asti. 6 vols.

La Gerusalemme Liberata di Torquato Tasso.

Spanish Language.

Fabulas Literarias de Don Thomas de Iriarte.

The following Reading Books in the Spanish language are all correct European editions, and in neat full binding.

Pablo y Virginia Por Bernardine de Saint Pierre.

Cartas de Heloysa y Abelardo; en Prosa y en Verso.

Novelas Nuevas, escritas en Frances. Por M. de Florian.

La Araucand. Si Alonso de Ercilla y Zuniga 4 vols.

Also, a general assortment of German, Latin, and Greek standard works.

RUSSELL, ODIORNE & Co
Sept 6 School Book Publishers.

UNITARIAN ADVOCATE.

THIS Work in 10 vols. 12mo contains a valuable collection of well written articles in explanation and defence of the views of Christianity as entertained by Unitarians. It will be sold at 134 Washington St. neatly half-bound in morocco, at $7,50.
Aug. 30.

ROBINSON'S Harmony of the Gospels, in Greek, with Newcome's Notes. By E. Robinson D. D.
Also, Stuart's Grammar of the New Testament Dialect.
Just received by RUSSELL, ODIORNE & CO.
sept 20

WORKS OF RAMMOHUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries.
Aug. 30.

TEMPERANCE ALMANAC FOR 1835.

RUSSELL, ODIORNE & CO. have just published the Family Temperance Almanac for 1835 The astronomical Calculations are made by the Editor of the astronomical part of the American Almanac. It is also enriched by a variety of Statements, anecdotes, and suggestions relative to the great subject of Temperance. Although it has been published but a few weeks, about fifty thousand copies have already been sold.

☞ At a meeting of the Council of the Massachusetts Temperance Society, Sept. 25, 1834, the following Preamble and Vote, were unanimously adopted:—

The Council of the Massachusetts Temperance Society, having examined the *Temperance Family Almanac*, published in *Boston* by Messrs. Russell, Odiorne & Co. No. 134, Washington street, and Ford & Damrell, Wilson's Lane, near State street, are of opinion that its extensive circulation will be useful to the Temperance cause; therefore,

Voted, That it be recommended to the several Country Societies, to endeavor to procure its introduction into all the towns of their counties, and in other ways to promote its circulation.

JOHN C. WARREN, *President.*
J. G. STEVENSON, *Sec'ry.*

Traders, and Secretaries of Societies supplied for distribution at low prices by
oct 18 RUSSELL, ODIORNE & CO.

FLINT'S GEOGRAPHY.

MAY Be obtained Wholesale and Retail, at 134 Washington St. latest edition, neatly full bound in Sheep.
Aug. 30.

MISS MARTINEAU'S WORKS.

ALL the writings of this celebrated Lady, as far they have been published in this country, comprising her Devotional Exercises, Illustrations of Political Economy, Poor Laws, &c., for sale by the subscribers at the lowest prices.
Sept. 27 RUSSELL, ODIORNE & CO.

EMERSON'S READING BOOKS.

THE FIRST-CLASS READER, a Selection for Exercises in Reading, from standard British and American Authors, designed for the use of Schools in the United States. Price 50 cents.

THE SECOND-CLASS READER, designed for the use of the Middle Class of Schools. Price 31 cents.

THIRD-CLASS READER, designed for the Younger Classes in School. Price 20 cents.

These three works, prepared by Mr B. D. Emerson, author of the "National Spelling Book," and other highly approved school books, form a series of Readers, which have been compiled chiefly in reference to the condition and present wants of the common schools of our country; the pupils of which generally are, or advantageously might be, organised into three permanent reading classes. The matter contained in each of these Readers, is happily adapted to the intellectual advancement of these pupils who may be supposed to hold a place in that class, for which it is designed: the style and sentiment contained in each Class-book, rising in proper gradation from the most juvenile of the series, to that of the most maturity.

Mr Emerson's new Reading Books are highly recommended by Mr Walker, Principal of the Philadelphia High School—by Mr Spear, Principal of the Roxbury Female High School—by Mr Eastman, Principal of the Roxbury Grammar School—by Mr Lamson, Principal of the Abbot Female Academy, Andover—by Mr Coffin, Principal of the Coffin School, Nantucket—by Mr Adams, Principal of the Lynn Academy—and by numerous other instructers in various parts of the United States, who have introduced them into their schools. Probably no new reading book in this country has so soon come into so general use. This result, however, might have been expected from the great reputation of Mr Emerson as an Instructer and an Author; from the taste and judgment evinced by the selections; and from the attractive manner in which they are published; while the price is lower than that of any school book of similar size.

These Reading Books are favorably noticed in the Annals of Education, and in various other literary journals. The editor of the Salem Observer, in an elaborate and discriminating article on reading books, says, "Mr Emerson's Reading Books, contain less of the froth of literature, less of the pedantry of learning, and more reading that is at the same time both interesting and instructive, than any other of our American Class Books." The Lowell Observer says, "We know of no books which for beauty of selection, for purity of sentiment, and for variety of expression, that will compare with them." Want of room compels us to omit numerous other favorable notices that have been expressed by the periodical press throughout the country.

In addition to the above, the publishers are happy to state that these books have been introduced into the Preparatory School of the University of Pennsylvania; and into very many of the best schools in Pennsylvania, Delaware and New York.

School Committees, Instructers and Teachers supplied with them on favorable terms, by
RUSSELL, ODIORNE & CO.
oct 4 School Book Publishers, Boston.

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO, School Book Publishers, Boston Bookstore, 121 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School Books generally; and keep on hand large quantities of the most approved kinds now in use in New England; among which are

READING. Emerson's First, Second, and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, 21000 copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania, and all the Public Schools in Philadelphia.

ARITHMETIC. Emerson's Second and Third Part of the North American Arithmetic, now too extensively known and used in all parts of the United States to require comment.

GEOGRAPHY. Blake's New Universal School Geography, printed in imperial octavo, so as to admit of the maps being bound up with the text.

HISTORY. Worcester's Epitome of History and Charts, also his large work, with the Charts bound up in the Book.

ASTRONOMY. Wilkins's and Wilbur's Astronomy.

DRAWING. Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin. Gile's First Book in Latin; Gould's Latin Grammar, Ovid, Horace and Virgil; Jacob's Latin Reader, Parts 1 and 2; Anthon's Sallust; Folsom's Livy and Cicero; Leverett's Latin Tutor; Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

GREEK. Fisk's Greek Grammar and Exercises; Jacob's Greek Reader; Donnegan's Greek and English Lexicon.

FRENCH. Surault's Rowbotham's French Grammar (now used in Harvard University; Surault's French Exercises; Boyer's and Nugent's French Dictionary.

Also a large number of Elementary Works, in the Italian, Spanish, and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books, will be supplied on the most favorable terms. They are respectfully invited to call before leaving the city.

RUSSELL, ODIORNE & CO.
aug 30 School Book Publishers.

FOR sale at this Office, a first rate Washington Press, Medium size.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 134 Washington Street, Boston.
SIDNEY WILLARD, EDITOR.

TERMS.—*Three Dollars*, payable in six months; or *Two Dollars and Fifty Cents*, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.